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THE JOURNAL
OF THE MOSCOW
PATRIARCHATE



DESCENT OF THE HOLY SPIRIT

Nineteenth century painting on the vault above the western part of the Cathedral of the St. Iosif of Volokolamsk Monastery

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

30th ANNIVERSARY OF THE GREAT VICTORY

To the Chairman of the USSR Council of Ministers

ALEKSEI NIKOLAYEVICH KOSYGIN

The Kremlin, Moscow

Highly esteemed Aleksei Nikolayevich,

Please accept on behalf of the Russian Orthodox Church, the Holy Synod, our bishops, clergy, believers and from me personally our cordial congratulations on the 30th anniversary of our people's glorious victory over fascism and the end of the Great Patriotic War. This glorious date will be marked in all our churches with the reading of a special Synodal Message. The feat of our people in the years of the Great Patriotic War will live forever. Mindful of the countless sufferings and losses borne by our people during the Second World War, our Church, together with the public forces of our Motherland, is taking the most active part in the consolidation of peace, security and cooperation among nations in support of the constructive

and peace policies being conducted by the leaders of our great country. The believers of our Motherland will always meet with understanding and full support the peaceful foreign and domestic policies of our government. We regard it as our sacred duty to serve the cause of peace and security among nations and we shall tirelessly urge the Christian communities of various countries to this task.

Allow us to wish you, highly esteemed Aleksei Nikolayevich, and the government headed by you, great and glorious accomplishments in the cause of peace among nations, for the benefit of our great and beloved Motherland and her people.

Yours sincerely,

+ **PIMEN, Patriarch of Moscow and All Russia**

May 7, 1945

Motherland and laid wreaths at the Tomb of the Unknown Soldier outside the Kremlin in Moscow.

WREATHS LAID AT THE TOMB OF THE UNKNOWN SOLDIER

On behalf of the Russian Orthodox Church, on Easter Monday, May 5, His Holiness Patriarch Pimen of Moscow and All Russia and the permanent members of the Holy Synod: Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Metropolitan Yuvhenaliy of Tula and Belev, Head of the Department of External Church Relations, as well as Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, and superintendent means of Moscow paid homage to Soviet warriors who fell in the battle against fascist invaders for the freedom and independence of our

FESTIVE RECEPTION IN THE KREMLIN

On May 9, 1975, the Central Committee of the CPSU, the Presidium of the USSR Supreme Soviet and the USSR Council of Ministers gave a reception at the Kremlin Palace of Congresses on the occasion of the 30th anniversary of the victory of the Soviet people in the Great Patriotic War.

Among those who attended the reception were His Holiness Patriarch Pimen of Moscow and All Russia and permanent members of the Holy Synod: Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Metropolitan Yuvhenaliy of Tula and Belev, Head of the Department of External Church Relations.



At the Tomb of the Unknown Soldier by the Kremlin Wall, May 5, 1975. In the first row, right to left: Metropolitan Yuvenaliy of Tula and Belev; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Metropolitan Aleksey of Tallinn and Estonia

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Thirty Years Ago

On May 9, 1975, the Russian Orthodox Church joined the whole nation in celebrating the 30th anniversary of the victory of the Soviet Union and the countries of the anti-Hitler coalition in the Second World War. To mark the anniversary, thanksgiving prayers were offered up to the Lord in all Russian Orthodox churches and monasteries, and "Eternal Memory" sung for those who had perished during the war. The Message of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church on the occasion of the 30th anniversary of victory in the Great Patriotic War was read out in every church and monastery. As it happened 30 years ago, Victory Day in 1975 came during Eastertide. This year it fell on Easter Friday, the Feast of the Icon of the Mother of God "Life-Bearing Source".

The Church press of those distant days—which was first tragic and grief-stricken, and then jubilant—reflected the patriotic upsurge of the hierarchs, clergy and laity of the Russian Orthodox Church, and their prayerful and active service to their people and their country. Below we reproduce excerpts from the inspired articles and the documents, imbued with the spirit of true Christian love for one's country, dating from that unforgettable period.

Address Delivered by Metropolitan ALEKSIY of Leningrad After the Liturgy in the Cathedral of the Epiphany, Moscow, on August 10, 1941

The patriotism of the Russian is well known throughout the world. Owing to the particular qualities of the Russians, they cherish an especially deep and ardent love for their country. This love can only be compared with the love one has for one's mother and the tender concern one feels for her. In no other language does the word "land" seem to be so closely associated with the word "mother" as it is in Russian. We normally talk not just of "our country", but "our Motherland", and this combination of the two most precious words to any person is full of profound meaning. The Russian is deeply attached to his country, which is dearer to him than all others. He suffers particularly from homesickness constantly dreaming and thinking of it. Whenever the Motherland is in danger, this love wells up particularly in the heart of any Russian. He will go to any lengths to defend his country; he impatiently seeks to do battle in order to protect his country's honour, inviolability and integrity, displaying selfless courage and complete scorn for death. He does not merely view the cause of national defence as a duty, albeit a holy duty; it is an irresistible prompting of the heart, an

outburst of love which he is unable to stop and which he must exhaust to the end.

There are countless examples in our history to illustrate the Russian's feeling of love for his country. One thinks of the harsh times of the Tatar occupation, which hung over Russia for some 300 years. Russia was crushed. Her main centres were destroyed. Batu devastated Ryazan, reduced Vladimir on the Klyazma to ashes, defeated the Russian troops on the River Sit and advanced on Kiev. It was difficult for the wise Russian princes to restrain the outburst of a people which was not accustomed to slavery and which hastened to throw off the chains. The time was not yet ripe. But then the savage Mamai, one of Batu's successors, attempted with growing cruelty to crush the land of Russia once and for all. The time had come for the final, decisive struggle. Prince Dimitriy Donskoi sought the advice and blessing of the Blessed Hegumen Sergiy at the Monastery of the Holy Trinity. St. Sergiy gave him not only firm counsel but also his blessing to march against Mamai, prophesying that his endeavour would be successful, and sent with him two bold monks, Peresvet

and Oslabya, to assist the warriors. We know from history the selfless love for their suffering Motherland with which the Russians went into battle. In the famous battle of Kulikovo Mamai was destroyed, albeit at the cost of enormous sacrifice, and the liberation of Russ from the Tatar yoke had begun. Thus, the invincible force of the Russian people's love for their country and their common and unwavering will to see Russ free once again overcame a powerful and cruel enemy who seemed to be unassailable.

The same general upsurge of the people had marked the victory of St. Aleksandr Nevsky over the Swedes at Lake Ladoga and over the German knights in the famous battle on the ice of Lake Chudskoye (Peipus), in which the Teutonic forces were completely routed.

Finally, there is the period, much renowned in Russian history, of the Patriotic War against Napoleon, who sought to subjugate all peoples and who dared to strike against the Russian state too. By Divine Providence he was allowed to advance as far as Moscow and to strike at the heart of Russia so as to show the whole world what Russians are capable of when their country is in danger and when almost superhuman effort is required to save it. We know very few of the names of those countless patriots who had shed their blood, to the very last drop, for the sake of their country. At that time there was no corner of the Russian land from which help to the Motherland was not forthcoming. The defeat of the brilliant commander marked the beginning of his complete collapse and the frustration of all his bloodthirsty designs.

One can see an analogy between the historic situation of those times and the present day. Today, as then, the Russian people are displaying unprecedented unity and a quite exceptional outburst of patriotism, and are struggling against a powerful enemy who is planning to crush the whole world and who is barbarously destroying in his path all the precious achievements that the world has created during the centuries of mankind's progressive endeavour. It can be said that this struggle is not just a struggle for our country, which is now in great danger, but for

the whole of the civilized world, which is threatened by the sword of destruction. Just as, in the time of Napoleon the Russian people was destined to liberate the world from the excesses of the tyrant, so now it has fallen to our people to undertake the lofty mission of ridding humanity of the atrocities of fascism, to restore freedom to the enslaved countries and to establish everywhere the peace that fascism has brazenly shattered. The Russian people are marching selflessly towards the achievement of this sacred goal. Every day news is brought from all parts about the successes of Russian arms and about the gradual disintegration in the fascist camp. These successes are being achieved through the indescribable effort and unprecedented exploits of our marvellous defenders in the midst of the ceaseless roar of guns and the terrifying whistle of fiendish shells, the alarming and vile sounds of which will never be forgotten by anyone who has heard them; achieved in an atmosphere overhung by death and eloquent with the sufferings of live human souls.

But victory is not only forged at the front; it is also fashioned by civilians in the rear. Here, too, we see an uncommon upsurge and will to win, as well as an unshakable conviction in the triumph of truth and in the fact that "God is not in strength, but in truth", according to the inspired words of St. Aleksandr Nevsky, who put so much fear into the enemy — the shameful ancestors of the infamous fascist barbarians of today.

In the rear, which, judged by current standards of warfare, is almost the same as the military front, old men, women and even adolescents are all playing an active part in the defence of their country.

Numerous instances can be cited in which people who appear to be completely uninvolved in the war and in military operations prove to be ardent assistants of the combatants. Here are a few random examples. Whenever the alarm is sounded in towns, women and children, as well as men, ignore the danger and hasten to help defend their homes from the bombs. It is impossible to keep them at home or to drive them into shelters. I myself heard a mother ask her 12-year-old schoolboy

not to go on to the roof during an raid, but the boy replied determined-ly that he could extinguish incendiary bombs better than any adult, that his mother was defending the country and that he should defend the home and his mother. This young patriot really was braver than many adults and put out incendiary bombs in the course of a few days. There are numerous instances of very young or elderly people trying to conquer their age so as to enrol as volunteers in the Red Army. I saw one old man weeping bitterly because he had been rejected as a volunteer and was thus deprived of the opportunity to contribute personally to the country's defence. This speaks eloquently of the will to win, which is a sure guarantee of victory. Here is one further real-life instance. A man came out of church and gave alms to an elderly beggar-woman. He said to him: "Thank you, sir. I shall pray for you and for God's assistance in defeating the bloodthirsty enemy, Hitler." Surely this, too, shows the will to win.

A mother who had said goodbye to her son, a pilot, as he left for the South-Western Front and who had later heard that her son had been killed, became convinced that her son had died, but she subordinated her maternal grief to her love for the country. Having exhausted her grief in tears inside the church, she said, almost joyfully: "God has helped me, too, to do my duty for the country." I know of more than one case in which people of extremely modest means set money aside, capable at a time, so as to offer their money to the country's defence needs. An old man sold his only precious possession, his watch, so as to make his sacrifice in the cause of defence.

All these are real-life instances, selected at random, but how well they reveal the feeling of love for one's country and the will to win! Examples such as these could be endlessly cited; each one sees them with his own eyes, and they speak louder than any words about the invincible strength of the patriotism which has gripped the whole Russian people in these trying times. They tell us that the whole people really has risen

up against the enemy both in deed and in spirit. Whenever a whole people rises up, it is invincible.

As during the times of Dimitriy Don-skoi, St. Aleksandr Nevsky and the Russian people's struggle against Napoleon, victory was due not only to the patriotism of the Russian people, but also to its deep faith in the support of God for a just cause; just as in those times the Russian troops and the whole Russian people were sheltered by the Protecting Veil of the Holy Mother of God, the Victorious Chieftainess, and were accorded the blessing of the saints, so now, too, we believe that the heavenly host is with us. It is not through any merit in the sight of God that we have been found worthy of this heavenly aid, but because of the ascetic feats and suffering that every Russian patriot is ready to bear for the sake of his beloved Motherland.

We believe that now, too, St. Sergiy, the great intercessor for the Russian land, is granting his help and his blessing to the Russian forces. This faith gives us all fresh, inexhaustible strength for the stubborn, ceaseless struggle. No matter what horrors may overtake us in this struggle, we shall remain unshaken in our faith in the eventual victory of truth over falsehood and evil, and in ultimate victory over the enemy. We can see an example of this belief in the eventual triumph of truth, not in word but in deed, in the unprecedented achievements of our valiant defenders, who are fighting and dying for our country. They seem to be telling us all: a great cause was entrusted to us, we accepted it boldly and kept our loyalty to the country to the very end. We remained firm in spirit in the midst of all the ordeals and all the horrors of war, the like of which have never been seen since the world began. We defended the honour and happiness of our country, and fearlessly laid down our lives for it. With our dying breath we urge you, too, to love your country more than life itself and, if your turn should come, to hold firm likewise in its defence.

(The Truth About Religion in Russia,
published by the Moscow Patriarchate,
1942, pp. 98—104.)

Message From His Holiness Patriarch ALEKSIY on the Occasion of the Victorious Conclusion of the War

Humble ALEKSIY, by the Grace of God Patriarch of Moscow
and All Russia, to the venerable archpastors, pastors and all the faithful
of the Russian Orthodox Church

CHRIST IS RISEN!

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation! (Ps. 95. 1)

Glory and thanksgiving be to God!

Peace has come to the land of Russia and, through the combined effort of the allied governments and forces, peace has been restored to many countries.

On the glory of victory and the joy of peace I congratulate primarily our victorious armed forces and their great supreme leader, and then all true sons of our country who stand behind their leader and his victorious army and who have now earned the happiness of seeing victory over the dark enemy forces which tormented Europe for years, and which foolishly dreamed of conquering the world and of unfurling over it the bloodstained banner of fascism.

But God put to shame the impertinent hopes of these criminals and pirates, and we now see them bearing stern retribution for their atrocities.

We confidently and patiently waited for this joyful day of the Lord—the day on which God passed righteous judgment on these vicious enemies of mankind—and, after unexampled martial achievements and after an incredible concentration of all the resources of the people, who rose up as one to defend their country and who did not shrink from making the supreme sacrifice in order to deliver their country, Orthodox Russia stands before the Lord of Hosts in prayer, thanking the very Source of victory and peace for His heavenly help in time of war, for the joy of victory and for the gift of peace to the world.

But surely victory does not just bring with it a sense of joy. It also brings a sense of obligation, a sense of duty, a sense of responsibility for the present and the future, and a sense of the need to make stronger efforts to consolidate

the victory, to make it bear fruit and to heal the wounds inflicted by the war.

Much that is difficult still remains for us to do, but now we can breathe freely and can gladly set about our hard but constructive task.

During the war we victoriously overcame all difficulties, all deprivation and all the hardships at the front and in the rear in the unshakable conviction that the cause of righteousness would ultimately triumph; with redoubled energy we shall now embark upon the rehabilitation of our towns, each of which was a hero in the war; the restoration of our beloved and sacred monuments, and everything that was created by the powerful will and forceful might of our great people.

As we reverently remember the deeds of our valiant soldiers and those of our near and dear ones who laid down their temporal lives for our happiness in the hope of gaining eternal life, we shall never cease praying on their behalf and in this shall find consolation for our grief at the loss of our loved ones and shall strengthen our faith in God's eternal mercy towards those who have now departed for the celestial world and in the all-powerful help of God to us who are left to continue our earthly existence and to improve life throughout the world.

Let our prayer be set before the Lord as incense!

Let it pass through the heavens!

Let it be brought to the Throne of God by the holy intercessors for the land of Russia!

May the Lord of Peace continue to bless our country and arm our leaders and rulers with the peaceful weapons of statesmanship and truth so that they may vanquish all that is hostile to peace and to the well-being of our great country and, through the combined efforts

the victorious peoples, may establish throughout the world an order that will put an end to any repetition of the horrors of war.

I appeal to our Holy Church in the person of her archpastors, pastors and faithful to display the same zeal and the same ardent faith in praying for our country's success in peacetime as we did when praying for victory over our enemies during our recent ordeal.

May our prayer be just as pleasing to God.

"Blessed art Thou, O God, Who hast tamed beasts and extinguished the fire..." (Canon for the Service of Praise to the Holy Mother of God). Amen.

Moscow, May 9, 1945

**Patriarch ALEKSIY
of Moscow and All Russia**

(JMP, No. 5, 1945, pp. 10—11)

ADDRESS

**Delivered by His Holiness Patriarch ALEKSIY at His First
Service as Patriarch in Leningrad's Cathedral of St. Nicholas
(April 1, 1945)**

I remember how, deafened by the roar of guns and braving mortal danger, you hastened to this holy church in order to pour out your anguish to the Lord. I remember one evening when the congregation was unable to disperse after the service owing to an artillery shelling and so remained in the church for a long time. I remember how we conducted divine service against a background of thunderous explosions and the sound of shattering glass, and did not know what might become of us a few minutes later. I remember the enemy launching a particularly fierce attack on Easter Night and raining down shells on the churches of Leningrad; we avoided mortal danger only by shifting the Easter service to an early hour in the morning. I remember holding Vespers every evening before the miraculous icon of St. Nicholas on behalf of all of us, my beloved brethren, and of our city, and I remember how we carried aloft the "Burning Bush" icon of the Queen of Heaven in a procession round our church, praying that the city and church would be preserved. All this and much else besides I remember now as I see us all assembled today in this same holy church. I see our long-suffering city, which still bears the scars and wounds of its ordeal. But I also see the help which the Lord has showered upon us. And I feel like saying: Beloved city, you have had to sustain much grief, but now, like Lazarus, you are rising from

the dead and are tending your wounds, and soon you will appear in all your former splendour.

Beloved brethren, that time has taught us to look for solace in the Lord alone. With our hearts we felt God's mercy over us. But many of us still bear in our hearts a boundless grief over the loss of our dear ones. How many friends and relatives we have lost! How many of those who used to come to this church to pray with us have now departed this life! Now they are no longer with us. That time has taught us to accept the true judgement of the Lord, which leads us through grief towards eternal salvation.

There is much else I could say to you; I could talk of the love that I feel for you, my former and much-cherished flock; I could say that I would be glad to continue my service among you as before, that I wished His Holiness Patriarch Sergiy were still alive and that I wished that which has happened to me had not in fact happened. Yet I am stopped by Christ's words: *He that loveth father or mother more than me is not worthy of me.* I bow to the will of God and simply beg His divine assistance. During my first day as Patriarch I appealed to the faithful throughout Russia to pray for me. I make the same request to you, too. You know me well and better than anyone else. I knew and loved you above all others. I hope that your prayers will help me spiritually to persist with my task.

I ask of God's blessing on this city and on my fellow pastors, of whom I have the fondest recollections. We shared all the difficulties together, they experienced much grief, even more than I did, and now shoulder a formidable task. I hope that the Lord will give them the strength to continue their pastoral service. I appeal to the Lord to bless you all, brothers and sisters, and to bless your homes, your families and

all those who turn for help to God. You and I have prayed together for our dear soldiers and for those who fell in battle for their country and who are now in the Kingdom of Heaven, crowned with a wreath of glory for their deeds. Let us pray that the Lord will extend His blessing to the whole of the Russian Church and to our beloved country. Amen.

(JMP, No. 5, 1945, pp. 17—18)

From the Message of His Holiness Patriarch ALEKSIY Marking the End of the War Against Japan and the Return of Peace to the World

... The precious and long-awaited day has come at last—the day when we can sigh with relief and say from the depths of our soul: *Glory to God in the highest, and on earth peace.*

We cannot help shuddering as we recall the horrors and the incredible difficulties that our troops had to overcome, the hardships that the whole nation had to bear, and the deprivations and sufferings that the enemy inflicted on those Russians who had the misfortune to remain in the areas he occupied.

But... these sad recollections are also accompanied by a comforting and joyous awareness of the greatness of the people's spirit, which marked all the stages of the war, which surmounted all difficulties and which gave the world victory and peace.

Now that these terrible ordeals are over and calm has been restored once again, we can turn to God with gratitude and say with the Prophet: *Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight: My goodness and my fortress; my high tower, and my deliverer; my shield, ...* (Ps. 144. 1-2).

May the peace be complete and fruitful: a peace not only for arms, not only for towns and villages, but for the reflections of the heart, a peace for souls in their innermost depth.

Let us thank the Lord, Who always renders us divine aid in time of war.

Let us thank the Lord, Who has bestowed victory and peace both on our own land and on the whole world.

Let us gratefully accept this peace as a gift of God the Peacemaker.

Let us venture to say, not in order to praise ourselves, but in order to thank God for His mercy, that on our side, on the side of the Russian people, the victory is within as well as without: it is a moral victory—the victory of the just cause.

Let us prove ourselves worthy of the sacrifices that our country made for the sake of our peoples' happiness, and let us endeavour to foster in ourselves and preserve unshaken our faith in God, *which always causeth us to triumph in Christ*, our gratitude to God, righteousness, and love for our country: these will elevate and fortify our peace, both our inner and outer peace.

A new period is beginning for the peoples; it is a new page in world history, a new age of the brotherhood of peoples and peace throughout the world.

Let us strive with fresh zeal and fresh inspiration to bend our efforts towards peaceful labour and towards the peaceful construction of happiness in our great country.

May those who laid down their lives for our country's freedom and well-being enjoy peace and eternal repose.

...Eternal glory to our valiant and victorious Russian troops—on land, at sea and in the air—who amazed the world by their exploits and called forth its admiration for our stalwart army.

We beseech Almighty God that He may help the Russian people to heal their many wounds inflicted by war, so that



Holiness Patriarch Pi-
begins Easter Matins
the singing of the
er Troparion in the
archal Cathedral of the
hany (above). Easter
ession round the ca-
ral.

See p. 20



WREATHS LAID AT THE TOMB OF THE UNKNOWN SOLDIER



Metropolitan Aleksiy Tallinn and Estonia; Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; His Holiness Patriarch Pimen; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch for the Ukraine; Metropolitan Yuvenaliy of Tula and Belgorod laying wreaths at the Tomb of the Unknown Soldier by the Kremlin Wall, Moscow, on behalf of the Russian Orthodox Church on May 5, 1975

our great country shall rise up again with renewed strength and fresh glory, and that, in the words of the Prophet, throughout the world *righteousness and*

peace having kissed each other everlasting and peaceful well-being of all peoples be established. Amen.

(JMP, No. 9, 1945, pp. 14—15)

VICTORY

(Thoughts and Feelings of a Christian)

A historic year indeed.

During the festive days of the Christian Easter in this year of 1945, we heard the joyful news of victory at the front.

Two victories...

Christ's victory over death ("trampling down Death by death") and the victory of the arms of the peace-loving peoples over the enemy of peace.

The Christian Easter is the Resurrection: Christ—*the truth and the life* (Jn. 14. 6)—vanquished Evil and Death by rising from the dead, and victory at the front is the triumph of truth and justice, and the triumph of life, culture and human progress over fascist violence and spite, the amorality and brutality of German nationalism.

Two victories...

The victory of the *kingdom that is not of this world* (Jn. 18. 36) and the victory of the earthly kingdoms—but both victories are victories of life and constructive effort over death and destruction.

Was it just by chance? Was it time alone that linked these events and brought them together? Is it just the outer radiance of their ultimate noble goals that simultaneously stirs the hearts of Christians and the hearts of our country's patriots?

From the Gospel accounts we know that Christ's Resurrection was preceded by Golgotha, agonizing torture and suffering, crucifixion and death.

But was it not the Golgotha of our dear country as well, when the enemy reached the Volga and the Caucasus, when our country was drenched in the blood of our tortured fathers, wives, mothers and children, and when an unending nightmare of violence engulfed our towns and villages with animal savagery, putting everything to the torch, destroying and killing? Was this not the enemy's crucifixion of our country?

But much earlier, in Jerusalem, after the shameful crucifixion and death Christ rose again... So now, in Berlin, after insufferable agony, torment and bloody sacrifices the banner of the Russian resurrection has been unfurled—the banner of our glorious civic Easter. But the coincidence of Christ's Golgotha with the Golgotha of our country, and the Resurrection of Christ with the resurrection of Russia is not fortuitous.

Christ made it clear that He was not just the Truth and the Life, but also the Way. The Way above all...

I am the way, the truth, and the life (Jn. 14. 6). As God Almighty, He could have destroyed His enemies with a single word, prevented His shameful Death on the Cross and saved humanity through a miracle.

Satan tried to entice Christ along this easy path when He was in the desert just before the beginning of His ministry. It was as if the Tempter had said to Christ: "If Thou art the Son of God, why dost Thou need to suffer, endure torture, spill Thy blood and die on a cross? Bow down to me, Satan, worship me and everything will be Thine." As we know from the Gospel, Christ indignantly spurned the temptings of Satan (Mt. 4. 8-11) and subsequently often taught that He was destined to *suffer... and be killed and be raised again the third day* (Mt. 16. 21). This is the "way" of Christ the Lord: first—austerity and suffering, and then—victory and the joy of the Resurrection. "For through the Cross joy has come to all the world," as the Holy Church proclaims.

This same "way" of Christ is the way of the Orthodox Church and the way of every Christian who is seeking to save his soul.

As we know, the Church grew and flourished on the blood of the martyrs and upholders of the faith, and Christ said to His disciples: *Ye shall be sor-*

rowful, but your sorrow shall be turned into joy (Jn. 16. 20).

Public and state life is the organization of men for the establishment of general good on earth. But everything earthly is merely a part of the whole, the universal, just as the temporal is only a part of the eternal; hence, worldly goods comprise to a certain extent (positive or negative) a minimum in God's Economy and Kingdom on earth. Consequently, by setting themselves albeit limited and purely earthly goals in the achievement of human ideals and truth in people, states and peoples are inevitably (whether they like it or not) proceeding along the way of Christ: hard work, the throes of creation, suffering and blood, and only after that is there the joy of achievement, growth in development and victory...

The German fascists set themselves the diabolical aim of subjugating the whole world in the name of satanical egocentrism, and thought that a blitzkrieg would force our country to bow down to them and that violence would oblige nations to acknowledge their power. But on the very first day of his piratical assault on our country the enemy received a fitting and daunting answer from the Soviet Government: "Our cause in just. Victory will be ours. The enemy will be annihilated." With great indignation our people rejected the satanical power of the invaders, and a hard struggle, lasting many years, began for the sake of freedom and truth. Our people trod a hard and austere path. But throughout the sternest ordeals they nevertheless believed in the justice of their cause and... triumphed ... *this is the victory that overcometh the world, even our faith* (1 Jn. 5. 4).

Russia did not submit, neither did the peace-loving peoples kneel before the bestial enemy; instead they killed the beast...

Truth was victorious!

There is one other significant detail.

As regards the salvation of humanity Christ, the Conqueror of Death, was in complete unity with His Father. *I and my Father are one* (Jn. 10. 30). The absolute oneness of the Christian God in His Three Persons is an ideal image and is analogous to the unity of humanity for the attainment of noble ends. Christ prayed: *that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us* (Jn. 17. 21).

Russia triumphed because she is today a vast union of our numerous peoples, who discovered the full strength of unity during the war. The peace-loving peoples won because they were also one, for they were allied with us and with one another.

Now that victory has been achieved the good of our country and the good of humanity as a whole will depend exclusively on whether the peace-loving peoples retain their unity.

It must be remembered that the oneness of God in the Trinity is the eternal model and prototype for human unity if people are sincerely striving for good and peace throughout the world. As we know, this truth is recognized by the majority today and the first stones are already being laid in building the foundation of a union embracing all mankind.

Christ prayed *that they may all be one*.

And so it shall be.

Archpriest FEOPEMPT KOMISSAROV
(JMP, No. 6, 1945, pp. 51—53)

For the Defence of Leningrad—For Our Soviet Motherland (Ecclesiastical Reminiscences)

By a decree of the All-Russia Local Council and in the presence of high-ranking representatives from the whole of the Orthodox East and of His Beatitude Catholicos Patriarch Kallistrat of Georgia, His Eminence Metropolitan Aleksiy of Leningrad and Novgorod

was unanimously elected Patriarch of Moscow and All Russia on February 2, 1945, in Moscow.

The All-Russia Local Council is always a solemn and magnificent affirmation of the faith. It is a great and joyful festival for the Holy Russian

thodox Church, which is now, by the will of God, headed by His Holiness Patriarch Aleksiy.

The Leningrad daughter-Church meets and celebrates together with all the faithful of the Russian Orthodox Church and other Church.

It also celebrates spiritually and in purely human terms because "the unnumberable ways of divine providence have brought to the highest service in the Orthodox Church, as Patriarch," the beloved archpastor from Leningrad. But special feelings are mingled with our joy, and they are enveloped in a turmoil of special recollection... Vladyka Aleksiy was not just the archpastor of Leningrad—the spiritual leader—but also the local organizer of the splendid work performed by the whole clergy to protect our country and defend our beloved Leningrad.

As a true son of our country and as a loving father, Vladyka Aleksiy united the clergy and flock within the besieged city. It is not inappropriate to describe the marvellous endeavours of this holy patriot during the terrible day-day siege of heroic Leningrad. Making no effort, ignoring all risks, believing deeply in victory over fascism, the enemy of Russia and mankind, and paying no attention to the artillery shelling and other horrors of the enemy blockade, Metropolitan Aleksiy made his way fearlessly, often on foot, to the Leningrad churches, conducted divine service in them and talked to clergyman and laymen alike, everywhere instilling cheerfulness, faith in victory, Christian joy and prayerful consolation for those weighed down by grief.

Though sometimes in ill health himself, the Vladyka was prepared at any time of the day to receive the laymen and clergymen who came to see him. Gentle and friendly to everyone, he could find an affectionate word for each person and was able to cheer up the faint-hearted and strengthen the weak. No one went away from our Vladyka in sadness or spiritually unimpressed. He gave financial aid to very many from his own personal resources, depriving himself, shared his wealth with many in true Christian fashion. Wishing to prayerfully console and spiritually fortify his charges dur-

ing the terrible days of the Leningrad blockade, Vladyka Aleksiy himself frequently led funeral services for laymen who had starved to death, whatever their station in life, and endowed these burials with particular solemnity.

The Metropolitan's faith in victory was unwavering. He had no liking for panic or despondency. Involuntarily one recalls Easter Night in 1942, the night that the enemy sought to cloud by launching an attack on the city. Enemy aircraft dropped two bombs on the south-western corner of St. Vladimir Cathedral. Having heard the news, the Vladyka said to the dean of the cathedral: "On Easter Night too! Never mind: the tide will turn. Christ is risen! Do not lose heart. Cheer up everyone else. It is our duty to remain firm: we are Russians and Orthodox Christians."

While encouraging others, the Vladyka himself did not lose heart for a moment. In 1943 there were many occasions when the Cathedral of St. Nicholas, in which His Eminence lived, came under artillery fire.

Once three shells fell inside the church, and fragments embedded themselves in the wall of the Vladyka's apartment. At the end of the Liturgy the clergymen were unable to leave the church, since there was death and devastation all around, and they remained in the sanctuary of St. Nicholas's, waiting for the shelling to stop. Suddenly there was the fearful sound of a shell exploding... A few minutes later the Vladyka entered the sanctuary, showed the clergymen a shell splinter and said with a smile: "Death hovers near me too, you see. But there is no need to advertise the fact. In general, there should be less talk about the shellings... It will all be over soon. We must hang on for just a little longer."

This was the way he acted throughout the vicissitudes and horrors of the blockade.

In his numerous patriotic messages and addresses to the clergy and his charges, as well as from the ambo, Metropolitan Aleksiy constantly voiced the call to defend the country and Leningrad, to make sacrifices, to work

hard, and to endure for the sake of victory over "fascism, that pernicious and vicious enemy." "The Church appeals to all to defend the Motherland," he would say. "Believing firmly that God will help the righteous cause, the Church is praying for total and final victory over the enemy..." "Help the Red Army," he also said, "in its victorious exploits through your own material sacrifice in money, clothing or food, whatever you can spare, and never forget that complete and speedy victory depends on the close cooperation of front and rear." Moreover, all of Vladyka's calls for sacrifices were preceded by his personal example and generous sacrifices.

The millions of roubles contributed by the Leningrad churches and parish communities towards the Defence Fund, the construction of the Dimitriy Donskoi Tank Column, and other military needs; the large sacrifices made by individual parishioners in terms of money, valuables and other possessions formed the best answer to the archpastor's appeal.

But Metropolitan Aleksey was not alone amidst the Leningrad flock in his patriotic endeavours within the Church. Prompted by an ardent love for their country and for Leningrad, the city's clergy answered the archpastor's call and, in conjunction with the parish communities, carried out a great deal of fruitful patriotic work during the blockade. The large monetary contributions for the Tank Column and to the Defence Fund, the provision of assistance to the families of Red

Army and Navy men, the sacrificing of valuables and other possessions in order to aid defence, and generous subscription to war loans made up an honourable cause in which all the clergy of the Leningrad churches have taken a voluntary and self-sacrificing part, each in accordance with his position and to the best of his ability. Everyone remembers the Lord's commandment that one must love not in words, but in deed and in truth.

Since the war began there has never been a single Leningrad church that has not offered up fervent prayers for victory over the fascists, for our government, for the Red Army and for its Commander-in-Chief. Everywhere these prayers are moving in their solemnity and are reinforced by patriotic addresses and the fiery speeches of the priests, accompanied by the singing of the choirs and the congregations. Services held to mark victories and to pray fervently for the Red Army and our government, and those conducted during state and national holidays are particularly uplifting.

Led by Vladyka Aleksey, the clergy of the hero city shared the bitterness of the blockade with their flock, lived worthily to see the joy of the total rout of the enemy under Leningrad, and were decorated with high government awards for their patriotic endeavours—the medal "For the Defence of Leningrad"...

Archpriest NIKOLAI LOMAKIN

(JMP, No. 4, 1945, pp. 26—27)

Anti-Fascist Action by the Christian Clergy

In his addresses to Orthodox Christians Metropolitan Sergiy points to the Nazi régime's complete hostility to the fundamental principles of Christianity. This opinion of the Locum Tenens of the Patriarchal Throne is fully shared by the clergy of the Church of England.

In his numerous pronouncements the Primate of the Church of England, the Archbishop of Canterbury, fervently supports the unity of the British and

Russian peoples in the struggle against Hitler. All their thoughts, he says, must be directed at the moment towards the East, where a bitter war is being fought on the Russian plains. The struggle for freedom throughout the world is being waged there with heroic courage and determination. The British should be proud of their new ally and remember that Russia's struggle is their own, too, and that the Russians are fighting for all the countries

ich are still free and for all those
ntries that have been enslaved.
ey are fighting to overthrow a
ed tyranny, and the British should
eternally grateful to the Russians
the blows they have struck against
mutual enemy and for the damage
y have inflicted on the huge and
el German war machine. The valour
d courage displayed by the Russians
ige the other nations to give them
possible help.

The Archbishop of Canterbury has
tten a special prayer invoking vic-
y upon the Russian forces. Anglicans
also taking the lead in collect-
ds for aid to Soviet Russia. The
glican clergy everywhere are always
olehearted supporters of the Rus-
n people's struggle against nazism.
letter from the clergy of the parish
Great Dunmow in Essex declares
t since there has hitherto been
rangement and mutual incomprehen-
between the USSR and religious
nion in Britain, they wished to re-
d their praise for the stiff resistance
ered by the Soviet people to the
then forces of racial hatred and
anny. They also declared their readi-
s to support their heroic allies in
rd and deed. The message is signed
the rector of the parish and by 15
ests. It also bears the signature of
Bishop of Chelmsford.

The clergy of America echo the uni-
voice of the Anglican and Orthodox
urches. Over 1,000 Protestant bish-
and other members of the clergy
ve written a joint letter to Roosevelt
ealing for the greatest possible as-
stance to be given to Russia. The
ssage states that they are in com-
te agreement with the Anglican and
ssian Orthodox Churches and urge
upport for the Russian people and the
d Army. They were convinced, they
d, that if the Russians managed to
p Hitler, it will be a major victory
the Western powers too.

n neutral Switzerland one of the
vspapers has published three ser-
ns, condemning the activities of the
stapo, delivered by the Roman Cat-
lic bishop of the town of Münster.
eaking of the hatred that the fas-
s have for the Christian religion
d the Catholic Church, Bishop Galen

declares that all of the Ten Command-
ments have been violated by the pre-
sent German régime. This applies par-
ticularly to the practice of euthanasia.
We have been hearing, he says, for
several months now that the chronical-
ly ill are forcibly removed from Berlin
hospitals, and shortly afterwards the
relatives are informed that the patient
has died and that his body has been
cremated. Bishop Galen goes on to
say that the practice of eliminating
people who are not actively engaged
in "useful work" may possibly be ex-
tended to "all of us when we are old,
weak and so unable to take part in use-
ful work".

The German military wield supreme
and arbitrary power in the Catholic
and Protestant countries they have oc-
cupied. The fascists are doing their
utmost to make the Christian Church
totally subservient to German national-
ism. Accordingly, relations between
the clergy and the nazis are becoming
increasingly strained.

In Belgium the German strove dog-
gedly to see that Catholic priests
should urge the people to collaborate
with them. The Catholics refused. In
a number of sermons the priests urged
the Belgians to resist. The German
Command sent two warnings to the
head of the Catholic Church in Bel-
gium, Cardinal van Roe, stating that,
if the Catholic priests did not change
their attitude towards the German
authorities, then he personally would
be severely punished. In reply, the
cardinal instructed all Catholics to
step up their anti-German propaganda.

A bitter conflict developed between
the Catholic priests of Holland and the
fascists. Outraged by the insolent be-
haviour of the fascists, the Catholic bish-
ops drove the fascist commissars from
the Catholic schools. The bishops have
published an address sharply refuting
the fascist claim that the Germans were
fighting to "save Christianity in Eu-
rope". The address says that these
claims are entirely false.

The fascist press in Holland is fierce-
ly attacking the Catholic clergy.

But the fascists are finding the Pro-
testant clergy in Holland equally dif-
ficult to manage. The nazi authorities
published regulations that required in-

formation to be provided on church collections. The Protestant Synod advised congregations not to abide by this regulation. In response, the nazis forbade collections of money to be made in Protestant churches, but the churches ignored this new order. Many Protestant ministers have been arrested by the fascists.

In Norway, as in the other countries, the occupation forces are trying to turn the Church into a fascist appendage. The fascist adviser on Church affairs, Stagmar Skanke, has declared that churchmen will only be able to work if they "respect the authorities", i. e. will meekly serve the invaders. The kind of respect that the fascists demand from the Church can be seen from the following example. In January 1941, the Norwegian Minister of the Interior removed the obligation of priests not to divulge secrets confided to them; at the demand of the fascists, priests are required to tell them everything that they have learnt from the faithful during confession. This instruction from the authorities and the outrages committed by the German fascists and their accomplices evoked outspoken protest from the Norwegian Catholic bishops, who complained in their message of February 1941 that freedom of conscience was being suppressed in the country. The authorities banned the reading of this address in churches and, in revenge, issued an order two months later stating that services could only take place under police surveillance.

The fascists themselves acknowledge that the Norwegian people are opposed to them. Quisling, the Norwegian fascist leader, once said: "We can see that there is active opposition to our movement, and that even the bishops of our country have a hand in it..."

All these "disagreements" have resulted in the massive dismissal of clergymen in Norway.

In France... the Archbishop of Lyons, Cardinal Gerlier, protested against the execution of hostages and against anti-semitic laws in France, while only last year Archbishop Suard declared that he was leaving the Pétainist state council on the grounds that the Catholic Church had no wish to ac-

cept responsibility for the regime set up by the Vichy government. The conflict is becoming broader. The government has begun to persecute regularly the Catholic newspaper *La Croix*. In the occupied part of France 28 of the 37 Catholic bishops refused to sign a message of greeting to the Vichy government.

The clergy's struggle against the fascists in Poland has taken a particularly sharp form. Cardinal Chład has presented to the Pope a report on outrageous instances of the humiliation of the faithful and the Polish clergy. The cardinal provides a detailed description of the persecution of the Catholic Church in Poland at the hands of the German fascists. He declares that over half the priests in the Łódź area have been exiled or arrested. In the vicinity of Kulm (Chełmno) only 20 of the 650 priests are still at liberty. The bishop, too, is under arrest. The Germans have banned the Catholic wedding service. Many monasteries and churches have been converted into hotels or dance halls. Cardinal Chład says that "ever since the time when Poland adopted Christianity in the 10th century her western provinces have never suffered a catastrophe as appalling as during their seizure by the Germans. The list of priests who have been shot is still incomplete. Many priests have been deported to Germany, and others are in concentration camps. Their fate is a tragic one, indeed. Over half of the 261 parishes in the Gniezno diocese are now without a priest, while in Poznań only a quarter of them have survived. Most churches are closed, while others are only open on Sundays between 9 and 11 a. m. . . . The remaining priests are obliged to pray for Hitler after the service. Sermons must be given in German and are subject to surveillance by police spies. In these conditions priests have refused to deliver sermons from the pulpit. In some areas even the church candles have been confiscated. German officials behave as if they owned the churches, cemeteries, parish houses, and ecclesiastical and private property..."

The Vatican Radio has frequently protested against the persecution of Catholics in Poland. Pope Pius XII has

ld the whole world of these horrors. e said that the methods used by the scists recalled by their barbarity "the vasion of China in ancient times by e wild Mongols". The Vatican has cused Germany of destroying civic, ultural and religious life. Even in ermany itself the clergy are protest- g against fascist oppression. In arch this year a message from the atholic Bishop of Berlin, Konrad Pressing, was read out in all of Ber- n's Catholic churches. The message ntains a sharp protest against the estapo's confiscation of plots of land e the Catholic parish of St. Hedwig on hich stand the Church of St. Cle- ent, the Josef-Hospiz, the Catholic se- inary at Hedwigssee and the semina- y library of 8,000 volumes. The mes- ge declares: "It is going too far to pply these regulations to Catholic urches, seminaries and retreats. The nfiscation was carried out by state nd party elements that are hostile o the Church. Using the military situa- on as a pretext, these enemies of the urch consider it possible to strike ow after blow against the Church."

A prominent German Catholic priest Istanbul sent the German Ambassa- or, von Papen, a letter in which he dges a sharp protest against the hu- iliation to which the Catholic Church

has been subjected. "You have tried in vain," he writes, "to entice the Catho- lic population of Germany to the side of National Socialism. Nothing has come of this, nor will it, for German Ca- tholics have realized that the National Socialist outlook has nothing in com- mon not only with Christian ethics, but with any kind of ethics whatsoever."

It must be pointed out, however, that in this harmonious chorus of anti-fasc- ist pronouncements by the Christian clergy the loudest voice ever since the war began has been that of the Church of England.

Even during the early years of the revolution, when Soviet Russia was blockaded by hostile European coun- tries, there were many among the An- glican clergy who were sympathetic towards our country. Now that Britain and Russia are bound together to form a single front in the struggle against fascist barbarity, the Russian Orthodox Church and the whole of the Church of England share the same feelings to- wards the common enemy. The Church of England is responsible for the most vivid, organized and frequent pro- nouncements against German fascism.

Archpriest SERGIY DAYEV

April 20, 1942

["The Truth About Religion in Russia", published by the Moscow Patriarchate, 1942, pp. 297—303.]

Tragic Pages From the History of the Church in the Occupied Areas (Eyewitness Account)

Thirty years have passed since the story over fascist Germany.

The history of the Patriotic War of 1941-45 has been depicted in modern historical and literary works, but the story of our Church in the fascist-occupied areas has not as yet been wide-ly studied. Consequently, there is much at is of interest in recollections about veral details of the policy that the scist invaders adopted towards the rthodox Church in the occupied parts of our country.

It will be recalled that fascist Ger- many partly depicted the war against

the Soviet Union as being a crusade. The belt buckles of nearly all German soldiers bore the inscription: "Gott mit uns". Long before the invasion began, a Church administration, as well as a government, for the Ukraine was set up in the occupied Polish capital and consisted of bishops who were ap- pointed there, in Warsaw. This move was designed to appeal to the Ukrainian people.

It became clear that Ukrainian opin- ion had been deceived once Kiev and a considerable part of the Ukraine had been overrun: none of the occupation

forces' placemen were ever allowed to set foot in the Ukraine, let alone take up their duties there.

The deadly whirlwind of war first affected the western reaches of the Soviet Union.

Wherever the occupation forces established their military rule, they pursued their previously formulated policy, showing a feigned respect for religion and allowing war-damaged church buildings to be repaired and parishes to be organized.

As for the activities of the Church hierarchy and clergy who had been captured in the occupied part of the Ukraine, the occupation forces considered it necessary for a time to implement a policy of "non-interference". Yet they employed all possible means to maintain hostility between the two contending religious bodies that appeared in the Ukraine, one of which was the Ukrainian Autonomous Church, which was formed by the hierarchs who adhered to the decree of the All-Russia Council of 1918 which gave the Ukrainian Church the right to autonomous rule. This body was headed by the senior Orthodox hierarch in the occupied part of the Ukraine, Archbishop Aleksiy Gromadsky, who maintained a nominal contact (real contact being out of the question) with the Moscow Patriarchate. In order to raise the prestige of their leader, Archbishop Aleksiy, the bishops of the Ukrainian Autonomous Church recognized his right to the title of Metropolitan.

The other body in the occupied territory was essentially non-canonical and became known as the "Autocephalous" Ukrainian Church. It was headed by Bishop Polikarp Sikorsky, who had parted company with all the bishops in the occupied areas and was subsequently unfrocked.

The clergy in general, led by its hierarchy, just like the whole nation, did not for one instant imagine that the age-old enemy would remain on our soil for very long.

Many realized that during the enemy occupation the Church, although restricted in many respects, was nevertheless the only legal social organization around which popular forces could

consolidate, and in which many found spiritual support in this critical time for their country. The Ukrainian Autonomous Orthodox Church considered that she was duty-bound to perform this function during the Patriotic War. The occupation forces were not unaware that the Autonomous Church would play this part. Consequently while openly tolerating the Orthodox Church, they did their utmost to hinder, above all, the correct, canonical organization of her ecclesiastical administration. They demanded that each bishop should be completely autonomous in his diocese, and frequently withheld permission for the convening of a bishops' council. But, as has been indicated above, the full tragedy of the Orthodox Church under the occupation was the division within the Ukrainian population that had been caused by the fascists and maintained from the very beginning of the occupation: the struggle between the "autonomists" and the "autocephalists".

It became known from radio broadcasts that in his message of the February 5, 1942, to the Orthodox flock in the Ukraine, Metropolitan Sergiy, who headed the Russian Orthodox Church, had exposed Bishop Polikarp Sikorsky as a figure who was "exclusively political rather than ecclesiastical", as a nazi lackey and as an apostate from the Orthodox Church, who had personally declared autocephaly, and Metropolitan Sergiy had announced to all that for his crimes against the Church Bishop Polikarp was liable to be "stripped of all holy rank" (quoted from "The Truth About Religion in Russia", published by the Moscow Patriarchate, 1942, p. 130 and p. 134—*Ed.*).

The German fascist sponsors of the division provocatively branded the "autonomists" as the agents of Moscow. In the territory they controlled they provoked fratricidal strife between the Ukrainians belonging to the different jurisdictions, and this led to numerous casualties among the clergy and other Soviet citizens.

Against this background the activities of the clergy can be regarded as heroic, given the occupation forces' policy, which was hostile to the Ukrainian people.

A few facts can be cited from among many available in order to illustrate the occupation forces' attitude towards the Church.

One Sunday, during the harvesting, the priest in one of the parishes of the Khatava area did not manage to finish the service by 6 a. m., thereby incurring the order of the local German commandant. The commandant, accompanied by a dog, strode through the open Holy Doors into the sanctuary and dragged the priest through the church.

In Kiev seven clergymen who had just arrived at the station from the Donbas on their way to see their local bishop were thrown into prison for speaking loudly in Ukrainian, which was evidently regarded by the fascists as constituting a "demonstration". When they were eventually released, several of them arrived at the offices of the diocesan administration barefooted, since they had been obliged to discard their shoes when entering the prison, and later, when leaving it, they had been unable to find them again.

Metropolitan Aleksiy Gromadsky, the head of the Autonomous Church, fell a victim to the constantly growing wave of fascist terror. He was killed while travelling on May 7, 1943.

Bishop Manuil Tarnovsky of Vladimir Volynsky, who supported the Autonomous Church, was also killed by terrorists.

Among the many murdered priests were Archpriest Ipatiy Chervinsky, who was killed in the street in the town of Kovel, and Archpriest Yevgeniy Konoplyanko, who was thrown into a well in the town of Vladimir Volynsky together with his family. Both were familiar figures throughout Volhynia.

We cannot forget the ordeal that was endured by all the Soviet citizens who lived in occupied territory. Further works exposing the bloody atrocities committed by the fascists in the occupied part of the Soviet Ukraine and among the clergy will identify many other victims of these crimes. The constant prayers for world peace that the Church offers up to God every day serve as a reminder of the horrors perpetrated by the invaders, warn us that they must not be allowed to happen again and, at the same time, keep us ever mindful of the names of those who remained true to their country and their Church during the terrible days of the war.

**Archbishop VENIAMIN
of Cheboksary and Chuvashia**

Russian Orthodox Church Delegation on a Visit in Syria

In connection with the official opening in Damascus of the new building of the Representation of the Patriarch of Moscow and All Russia at the Patriarchate of Antioch and All the East a Russian Orthodox Church delegation visited Syria from March 24 to March 31. The delegation was headed by the permanent member of the Holy Synod, Metropolitan Yuvenaliy Tula and Belev, Head of the Department of External Church Relations, and included: Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, Hegumen Vladimir Ikim, a member of the DECR, Protodeacon Bogdan Soiko, a cleric of the Leningrad Diocese, P. A. Kutepov, an executive of the DECR, Bishop Anatoliy of Zvenigorod, Representative of the Patriarch of Moscow and All Russia at

the Patriarchate of Antioch and All the East, and Archpriest Pyotr Netsvetayev, Deputy Representative of the Patriarch of Moscow at the Antiochene Patriarchate and Dean of the Moscow Patriarchate Podvorye in Beirut, participated in the programme scheduled for the delegation in Syria.

The official opening of the Representation of the Patriarch of Moscow and All Russia in Damascus took place on Sunday, March 30. His Beatitude Elias IV, Patriarch of Great Antioch and All the East, attended the celebrations.

During their stay in Syria the delegates were honoured by the attention shown them by His Beatitude Patriarch Maximos V Hakim of the Melchites and His Holiness Patriarch Mar Ignatios Iakovos III of the Syro-Jacobites. The delegates also had a brotherly meeting with

the chief mufti of Syria, Sheikh Ahmad Keftar.

Friendly hospitality was accorded them by representatives of the hierarchy, clergy and laity of the Antiochene Orthodox Church, other Christian Churches and representatives of State and the public of Syria.

N. A. Mukhitdinov, Ambassador Extraordinary and Plenipotentiary of the USSR to the Syrian Arab Republic, attended the reception given in honour of the delegation by His Beatitude Patriarch Elias IV.

CHRONICLE

On March 25, 1975, H. E. Alexandros Demetropoulos, Ambassador of Greece in the Soviet Union, gave a reception on the occasion of the Greek national holiday—Independence Day. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Aleksei S. Buyevsky, Secretary of the Department of External Church Relations, were among the guests.

* * *

The Ecumenical Youth Council in Europe sponsored the European Conference of Christian Youth in Driebergen, the Netherlands. It was held there from March 26 to April 4, 1975. Participating in the Conference on behalf of the Russian Orthodox Church were Hieromonk Iosif Pustoutov who also represented the Christian Peace Conference in his capacity as Vice-President of the CPC Youth Commission, and Hieromonk Antoniy Cheremisov, a student of the Ecumenical Institute in Bossey, Switzerland.

* * *

Archbishop Iriney of Vienna and Austria, Administrator ad interim of the Diocese of Baden and Bavaria, stayed in Moscow from March 29 to April 3, 1975. On April 1 he was received by Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and later by His Holiness Patriarch Pimen of Moscow and All Russia. Metropolitan Yuvenaliy was also present.

* * *

A tourist group of American Roman Catholic priests—professors and students from the North American College in Rome headed by Monsignor John Avis, Professor of the Roman Catholic Church History in the USA—stayed in the Soviet Union from March 29 to April 5. When in Moscow they visited a number of churches

of different confessions. On March 31, the pilgrims were received by Archpriest Nikolai Gundyaev, Deputy Head of the Department of External Church Relations. On April 1, the visitors from Rome made a pilgrimage to the Trinity-St. Sergiy Lavra, paid homage at its shrines, looked over the monastery and went to the Moscow Theological Academy where they met the rector, Archbishop Vladimir of Dmitrov. On April 3 and 4, the guests stayed in Leningrad where they got acquainted with the ecclesiastical life of the city and were received by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, during their visit to the Leningrad Theological Academy.

* * *

At the invitation of the Department of External Church Relations, the Rev. Roger Parmentier of the Reformed Church of France, a member of the French Group on Palestine and of the World Conference of Christians for Palestine, visited the Soviet Union from April 6 to 8. Upon his arrival in Moscow, the Rev. Roger Parmentier was received by Archpriest Nikolai Gundyaev, Deputy Head of the Department of External Church Relations and Aleksei S. Buyevsky, Secretary of the DECR. Later he got acquainted with the ecclesiastical and cultural life of the capital. He also visited the Trinity-St. Sergiy Lavra and the Moscow Theological Academy.

In Leningrad, the Rev. Parmentier visited the city churches, attended the Liturgy at the Cathedral of St. Nicholas and the Epiphany, visited the Leningrad Theological Academy and was received by the President of the Christian Peace Conference Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

* * *

On April 28, Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, received St. Jose Murilo de Carvalho, First Secretary of the Embassy of the United States of Brazil, at the latter's request.

* * *

A group of Russian Orthodox Church pilgrims—clergymen and laymen—headed by Archbishop Vladimir of Vladimir and Suzdal, stayed on Holy Mount Athos from April 28 to May 12, 1975.



Services Conducted by His Holiness Patriarch PIMEN

APRIL-MAY

April 19 (6), the Exaltation of the Most Holy Virgin (Akathistos Saturday). On the eve His Holiness Patriarch Pimen officiated at Matins and read the Akathistos to the Mother of God together with Bishop Serapion of Kutsk and Chita in the Patriarchal Cathedral of the Epiphany.

On **April 26 (13)**, Lazarus Saturday, commemoration of the Resurrection of the Righteous Lazarus, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. On **April 28 (15)** and **April 29 (16)**, Holy Monday and Tuesday, His Holiness the Patriarch attended evening and morning services in the same chapel.

On **April 27 (14)**, the 6th Sunday in Lent, the Feast of the Entry of Our Lord into Jerusalem (Palm Sunday), His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral. During the Liturgy, His Holiness the Patriarch awarded a patriarchal cross to Protopresbyter Vitaliy Borovy, the dean of the cathedral.

On **April 30 (17)**, Holy Wednesday, Patriarch Pimen conducted the Liturgy of the Presanctified in the Patriarchal Cathedral.

On **May 1 (April 18)**, Maundy Thursday, His Holiness Patriarch Pimen celebrated Divine Liturgy and performed the Office of the Washing of the Feet. On the eve, His Holiness the Patriarch officiated at the evening service during which he awarded his subdeacons the Order of St. Vladimir and the Patriarchal Diploma.

On **May 2 (April 19)**, Good Friday, in the afternoon Patriarch Pimen conducted the Office for the Bearing Forth of the Holy Shroud in the Patriarchal Cathedral and, on the eve, His Holiness officiated at Matins with the read-

ing of the Twelve Gospels of the Holy Passion of our Lord Jesus Christ.

On **May 3 (April 20)**, Holy Saturday, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral and, on the eve, officiated at the Office for the Burial of the Saviour. During the Liturgy, His Holiness the Patriarch ordained to the priesthood Deacon Gennadiy Nefedov, teacher, at the Moscow Theological Seminary, and bestowed upon him a pectoral cross.

On **May 4 (April 21)**, Holy Easter, His Holiness Patriarch Pimen conducted Easter Matins and celebrated Divine Liturgy in the Patriarchal Cathedral (see below—Ed.).


On **May 5 (April 22)**, Easter Monday, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, read the Gospel at Paschal Vespers in the Patriarchal Cathedral. During the Liturgy, His Holiness the Patriarch bestowed a kamelaukion upon Protodeacon Anatoliy Ryzhkov of the cathedral. In the evening, Patriarch Pimen received Paschal greetings from the clergy and laity of the Moscow Diocese.

On **May 6 (April 23)**, Easter Tuesday, the Feast of the Iberian Icon of the Mother of God, His Holiness Patriarch Pimen concelebrated Divine Liturgy with Archbishop Pitirim of Volokolamsk in the Church of the Resurrection of Christ in Sokolniki, Moscow.

On **May 7 (April 24)**, Easter Wednesday, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Refectory Church of St. Sergiy in the Trinity-St. Sergiy Lavra and, on the eve, received Paschal greetings from the monks of the Lavra, and teachers and students of the Moscow Theological Academy and Seminary.

May 10 (April 27), Easter Saturday. On the eve, His Holiness Patriarch Pimen conducted Easter Matins in the Patriarchal Cathedral.

Holy Easter in the Patriarchal Cathedral

n Easter Night (May 4, 1975), the Feast of the Glorious Resurrection of Christ, His Holiness Patriarch Pimen celebrated the Paschal Matins and Divine Liturgy in the Patriarchal Cathedral of the Epiphany. His Holiness was assisted by Protopresbyter Vitaliy Borovoy, dean of the cathedral, and other priests and clerics. At midnight, His Holiness and the other officiants led the procession round the cathedral to the festive pealing of bells and the singing of the sticheron "The Angels in Heaven, O Christ our Saviour, sing Thy Resurrection..." Thus began the Paschal celebrations.

Numerous worshippers who packed the cathedral held lighted candles—a symbol of festal joy.

At Matins the dean of the cathedral read St. John Chrysostom's Catechetical Address for Easter. At the Liturgy, the Patriarch read the Paschal Gospel in Greek, Protopresbyter Vitaliy Borovoy in Latin, and Archdeacon Stefan Gavshev in Church Slavonic. After the Liturgy, His Holiness blessed the Artos.

The Paschal service was attended by members of the diplomatic corps accredited at Moscow, and a number of foreign correspondents. Among the guests of honour was V. A. Kuroyedov, the Chairman of the USSR Council for Religious Affairs.

On Easter Monday, there took place the traditional ceremony of greeting the Patriarch on the feast. After the Paschal evening service conducted by the cathedral clergy, Metropolitan Aleksiy of Tallinn and Estonia, a member of the Holy Synod, read out the Patriarch's Easter Message addressed to the archpastors, pastors and all the faithful of the Russian Orthodox Church, and then presented His Holiness with an Easter Egg. Then His Eminence congratulated the Patriarch.

His Eminence's Address

Your Holiness, our most gracious Primate and holy father, at this time we all profoundly experience the radiant joy of the Resurrected Lord Jesus

Christ. Filled with this Paschal joy we have gathered here in the Patriarchal Cathedral to greet Your Holiness on this life-bearing feast, the Glorious Resurrection of Christ.

Allow me, from the depths of my heart and on behalf of the members of the Holy Synod, the episcopate and clergy, of your flock throughout Russia, the monks and nuns, the theological schools, officials and employees of the Moscow Patriarchate department and above all on behalf of the God-loving clergy and pious believers of Moscow, to convey to you our heartfelt congratulations on the life-bearing feast of Christ's Pascha and say to Your Holiness in wholehearted joy "Christ Is Risen!"

These words of Paschal salutation, which is ever alive, contain our spiritual joy and express the essence of our Paschal happiness. To our Paschal congratulations we add fervent prayers to the Resurrected Lord to grant Your Holiness good health, bodily strength and God's grace-bestowing assistance in guiding our Holy Church which you head.

During Easter Week our great Motherland and the peoples of the world will celebrate the 30th anniversary of the glorious victory of our people in the Great Patriotic War.

For thirty years our people have been engaged in peaceful and constructive labour. The postwar years have seen the rise of the worldwide peace movement, in which our Church invariably takes a very active part.

Your Holiness inspires all of us through your example, to serve the sacred cause of upholding beneficent peace on earth. And we believe that in the Psalmist's words, *the Lord will give strength unto His people; the Lord will bless his people with peace.*

Your Holiness, we beg you to accept our love and prayers. We wholeheartedly wish you many years for the welfare of our Holy Church and beloved Motherland and the happiness of your flock throughout Russia.

* * *

In his reply the Patriarch thanked them for their congratulations and the kind words addressed to him and wished all the children of the Russian Church beneficent successes in their obediences and work.

While the cathedral choir sang Paschal hymns, His Holiness was congratulated by and exchanged Easter eggs with Archbishop Vladimir of Mitrov; Archbishop Kiprian Zernov; Archimandrite Ieronim Zinoviev, Father Superior of the Trinity-St. Sergiy

Lavra; Archimandrite Makarios Tayar, Dean of the Antiochene Podvorye in Moscow; Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye in Moscow; superintendent deans, rectors and clergy of Moscow churches; officials and employees of the Synodal departments and of the Editorial Offices of *The Journal of the Moscow Patriarchate*; pilgrims from the Patriarchal Podvorye in Tokyo, and parishioners of the Patriarchal cathedral and of other churches.

V.

In Memory of Those Who Fell for the Freedom, Independence and Honour of the Soviet Motherland

On May 6, 1975, in the All-Saints cemetery of Tula the permanent member of the Holy Synod, Metropolitan Ivenaliy of Tula and Belev, Head of the Department of External Church Relations, laid a wreath on the common grave of the defenders of the city who fell during the Great Patriotic War.

On May 10, 1975, the permanent member of the Holy Synod, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, laid flowers at the monument

to the heroic defenders of Leningrad on Victory Square.

On the same day Metropolitan Nikodim laid a wreath at the monument in the Piskarevskoye Cemetery in Leningrad.

On May 11, in the Novgorod Kremlin, Metropolitan Nikodim of Leningrad and Novgorod laid a wreath on the common grave of Soviet warriors, who fell liberating Novgorod from the German fascists.

Metropolitan NIKODIM—Doctor of Theology of the Sofia Theological Academy

The Academic Board of the Sofia Theological Academy of St. Clement of Ohrid held an official meeting at the Academy on April 14, 1975. Among the participants in the meeting were His Holiness Patriarch Maksim of Bulgaria and Metropolitan Pankratiy of Stara Zagora, Head of the Department for Ecumenism, Peacemaking and Inter-Church Relations of the Holy Synod of the Bulgarian Orthodox Church. Present at the meeting were the participants in the session of the Working Committee of the Christian Peace Conference headed by Metropolitan Nikodim of Leningrad and Novgorod, the CPC President, and Mr. Stoino Baramov, President of the State Committee on Ecclesiastical Affairs of the PRB Ministry of Foreign Affairs.

Bishop Ioann of Dragovishtitsa, Rector of the Sofia Theological Academy, announced the decision of the Academy Board, unanimously approved by the Holy Synod of the Bulgarian Orthodox Church to confer the degree of Doctor of Theology *honoris causa* of the Sofia Theological Academy upon Metropolitan Nikodim of Leningrad and Novgorod, President of the Christian Peace Conference, in recognition of his outstanding achievements in his arch-pastoral activities, in the development of Orthodox theology, and in strengthening Orthodox unity and ecumenism, as well as in promoting peace and cooperation among peoples. To general applause, Bishop Ioann presented the diploma and badge of Doctor of Theology to Metropolitan Nikodim.

His Holiness Patriarch Maksim of Bulgaria addressed Metropolitan Nikodim with a cordial greeting. Then the new doctor was warmly congratulated by Dr. Heinrich Hellstern, the CPC Vice-President.

The ceremony closed with Metropo-

litan Nikodim's speech expressing his heartfelt gratitude to His Holiness Patriarch Maksim of Bulgaria and to the Holy Synod of the Bulgarian Orthodox Church for being awarded the doctor's degree of the Sofia Theological Academy.

His Eminence FILARET of Berlin

(On his elevation to the dignity of metropolitan)



By a decree of His Holiness Patriarch Pimen dated April 15, 1975, (*JMP*, No. 6, 1975, p. 3), Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, was elevated to the dignity of metropolitan.

Metropolitan Filaret (secular name Kirill Varfolomeyevich Vakhromeyev) was born on March 21, 1935, in Moscow. While a student of the Moscow Theological Academy he took monastic vows on April 3, 1959. On April 26 of the same year, he was ordained hierodeacon. He graduated from the academy in 1961 with the degree of Candidate of Theology, awarded for his thesis: "The Pastoral Tutelage of Metropolitan Filaret of Moscow (Based upon His Letters)", which was written for the Department of Pastoral Theology. After graduation he continued at the academy as a postgraduate student. In Novem-

ber of the same year he was appointed to the academy's teaching staff and lectured on homiletics, Western confessions and the New Testament studies. On December 14, Hierodeacon Filaret was ordained hieromonk. In September 1962, he was made Deputy Assistant Rector of the academy and seminary and in June 1963 Assistant Rector. On August 4 of the same year, he was raised to the rank of hegumen and on October 8, to that of archimandrite. At the the same time he was appointed head of the Postgraduate Studies Department which had been opened at the academy in September 1963.

On October 24, 1965, Archimandrite Filaret was consecrated Bishop of Tikhvin and Vicar of the Leningrad Diocese. From May 14, 1966, he served as Bishop of Dmitrov, Vicar of Moscow Diocese and Rector of the Moscow Theological Academy. From November 1968 to October 1971, he was also Deputy Head of the Department of External Church Relations of the Moscow Patriarchate. He also served as a member of the Preparatory Commission for the Local Council of the Russian Orthodox Church held in 1971 and as a member of the Local Council itself. While the Council was in session Bishop Filaret carried all the administrative functions of the Trinity-St. Sergiy Lavra.

On September 9, 1971, Bishop Filaret was elevated to the dignity of archbishop. From September of that year up to August 1972, he was temporarily in charge of the Diocese of Kalinin. Since April 18, 1973, he has been Archbishop of Berlin and Central Europe and Patriarchal Exarch to Central Europe. In the same year Archbishop Filaret was elected an honorary member of the

Moscow and Leningrad theological academies.

On Easter 1969, Bishop Filaret was awarded the Order of St. Vladimir, 2nd Class, and in June 1971, in recognition of his zealous contribution towards organizing and staging the Local Council, he received the Order of St. Vladimir, 1st Class. He has also been awarded orders and medals by many Local Sister Churches.

Metropolitan Filaret takes an active part in the ecumenical and peacemaking undertakings of the Russian Orthodox Church. Since August 1965, he has been a member of the Inter-Orthodox Theological Commission for Dialogue

with the Old Catholics. Since March 1969, he has served as a member of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations. He is Vice-President of the USSR-Greece Society and a board member of the USSR-Cyprus Society. For his great services to the struggle for peace and the consolidation of friendship among nations he has been awarded the Certificate of Merit by the Soviet Peace Committee. He was likewise presented with the Medal of Honour of the Soviet Afro-Asian Solidarity Committee for his vigorous participation in the activities of this committee.

New Father Superior of the Pskov-Pechery Monastery

By a decree of His Holiness Patriarch Pimen dated April 8, 1975, Hegumen Gavriil Steblyuchenko, Dean of the Holy Trinity Cathedral in Pskov, was appointed Father Superior of the Pskov-Pechery Monastery. On April 20, with the blessing of His Holiness Patriarch Pimen, he was raised to the rank of archimandrite by Metropolitan Ioann of Pskov and Porkhov.

Archimandrite Gavriil (secular name Yuriy Grigoryevich Steblyuchenko) was born on June 30, 1940 in Kherson. Right from his early years he attended the Cathedral of the Holy Spirit in Kherson and during services assisted in the holy sanctuary. On finishing secondary school in 1958, he entered the Odessa Theological Seminary and, at the same time, became a novice at the Monastery of the Dormition of the Mother of God in Odessa. In autumn of that year he received the blessing to wear the habit. In 1962, he finished the seminary and in 1966 graduated from the Leningrad Theological Academy with the degree of Candidate of Theology. That year he took monastic vows at the hands of Metropolitan Nikodim of Leningrad and Ladoga under the name of Gavriil. Soon after he was ordained hierodeacon and assigned to serve in the Cathedral of the Transfiguration in Vyborg.

In August 1966, Hierodeacon Gavriil took part in the Congress of Christian



Youth in Lohja, Finland, and in 1967, he was a member of the Church delegation at the celebrations held to mark the 40th anniversary of the Moscow Patriarchate Parishes of the Protecting Veil and of St. Nicholas in Helsinki. In 1967, he was appointed secretary of the Russian Orthodox Mission in

Archbishop FEODOSIY of Ufa and Sterlitamak

IN MEMORIAM

In the morning of Holy Saturday, May 3, 1975, after a short but serious illness, Archbishop Feodosiy of Ufa and Sterlitamak passed away.

Archbishop Feodosiy (secular name Dmitriy Mikhailovich Pogorsky) was born on October 19, 1909, in the village of Brusilovo, Kiev Guberniya. His family had traditionally been clergymen. In 1927, he finished secondary school and, the following year, embarked upon his career of service to the Church—as a lector and precentor. From 1930, he worked in various institutions in Kiev. In 1940, he graduated from the Moscow Planning Institute, where he had studied by correspondence. On being ordained presbyter in 1942, he fulfilled his pastoral duties in parishes in Kiev, Chernigov and Leningrad. In 1956, Archpriest Dmitriy Pogorsky graduated (by correspondence) from the Leningrad Theological Academy with the degree of Candidate of Theology, conferred for his thesis, “The Orthodox Teaching on Religio-Ethical Experience as a Source of Knowledge of God”, which was written for the Department of Dogmatic Theology. In 1957, Father Dmitriy took monastic vows under the name Feodosiy and entered the Dormition Monastery in Odessa. On being raised to the rank of archimandrite, he was appointed Rector of the Saratov Theological Seminary.

By a decision of His Holiness Patriarch Aleksiy and the Holy Synod, Archimandrite Feodosiy was consecrated Bishop of Kalinin and Kashin during Divine Liturgy in the Church of Transfiguration, Moscow, on Sunday, June 22, 1958. The consecration was solemnized by Metropolitan Nikolai of Krutitsy and



Kolomna, Archbishop Makariy of Mozhaisk and Bishop Serafim Sharapov.

On March 22, 1960, His Grace Feodosiy was made Bishop of Penza and Saransk. On February 25, 1964, he was elevated to the dignity of archbishop with the right to wear a cross on his klobuk. On July 30, 1968, he was made Archbishop of Ivanovo and Kineshma and on October 16, 1973, Archbishop of Ufa and Sterlitamak.

Throughout his entire life, Archbishop Feodosiy preserved a deep faith in Divine Providence and observed Christian humility in regard to the Supreme Church Authority. In the address

Jerusalem and, on his return, in 1968, he was ordained hieromonk by Metropolitan Nikodim and appointed Dean of the Cathedral of the Transfiguration in Vyborg. In 1971, he was awarded a pectoral cross. In 1972, at the request

of Metropolitan Ioann of Pskov and Porkhov, he was transferred to the town of Pskov and appointed Dean of the Holy Trinity Cathedral there. In 1974, the rank of hegumen was conferred upon him.

delivered on the occasion of his nomination as bishop he said: "...it is my deep belief that the fate of men does not depend on the human will, but that the Lord Himself marks out their paths, and that, to quote the words of the apostle, ... *all things work together for good to them that love God...*" (Rom. 8. 28).

"Through the modest experience of my own life I have come to know the mercy supremely wise and merciful will of God, which has benefitted me in various actions and events of my life, both joyful and sad, and has led me to salutary repentance. By accepting monkhood, which renewed my soul, I became even more convinced of the futuriness of obedience to the will of God, which acts visibly through the Supreme Church Authority. That is why I have never regretted my chosen path of service to the Church of Christ, as I have learned by experience the righteousness of the Lord's words that ... *every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold...*" (Mt. 19. 29)" [JMP, No. 7, 1958].

His Grace showed remarkable zeal and regard to his strict observance of the Church Rules and the ecclesiastical traditions of piety. This expressed itself in his personal attitude to conducting services in accordance with the rubrics, in his oral and written messages to his flock, in his homilies and exhortations. Archbishop Feodosiy did a lot of preaching. Every year his sermons appeared on the pages of *The Journal of the Moscow Patriarchate*.

Archbishop Feodosiy served for only one-and-a-half years in the See of Ufa, but this period was a fine culmination of a life dedicated to the Holy Church. Archbishop Feodosiy's indisposition began in the 5th week of Lent but he continued to conduct his diocesan affairs right up to Holy Wednesday. On Maundy Thursday he received the sacraments of Holy Unction and Holy Communion.

Upon his death, Archbishop Feodosiy's body was prepared for burial according to the monastic order and clad in sacerdotal vestments by priests. In ac-

cordance with custom, the Holy Gospels were read before the bier and panikhidas conducted.

On May 4, Easter Sunday, the body of the late archbishop was borne out into the Cathedral of St. Sergiy in Ufa, where, following Easter Vespers, a parastasis was conducted according to the Easter Office and the reading of the Gospels before the bier was resumed.

On Easter Monday, Bishop Ioann of Kuibyshev and Syzran celebrated Divine Liturgy in the cathedral, assisted by the cathedral clergy and clerical representatives of the Ufa and Kuibyshev dioceses. The funeral service for Archbishop Feodosiy was conducted by His Grace according to the Easter Office assisted by the clergy of Ufa Diocese and clerical representatives of Penza Diocese. Before the service, Bishop Ioann delivered the funeral oration consoling the mourning believers of Ufa Diocese. His Grace also informed those gathered that His Holiness Patriarch Pimen had sent a telegram of condolence to the Ufa flock and had put him temporarily in charge of the Ufa Diocese.

Telegrams of condolence were also received from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Archbishop Iov of Ivanovo and Kineshma, Archbishop Leonid of Riga and Latvia, Bishop Melkhisedek of Penza and Saransk and from numerous members of the clergy and laity.

The body of Archbishop Feodosiy was borne round the cathedral and then placed in the cathedral yard that those present might bid their last farewells to their late archpastor. The body was buried in the Demsky District cemetery, in Ufa.

And so passed away a conscientious toiler in the vineyards of Christ, a tireless preacher of the Word of God, a prayerful archpastor who, through his zeal and sincerity in the faith, inspired those seeking consolation in Christ. Archbishop Feodosiy's departure was peaceful and truly Christian. *Blessed are the dead which die in the Lord.... Yea, saith the Spirit, that they may rest from their labours; and their works do follow them* (Rev. 14. 13).

Archpriest GRIGORIY BROVCHUK

NEWS OF THE DIOCESES

The Diocese of Vladimir. On January 8, 1975, the Second Day of Christmas, Archbishop Nikolai of Vladimir and Suzdal celebrated Divine Liturgy and delivered a sermon on the Nativity of Jesus Christ in the Church of the Nativity of Christ in the town of Kovrov. A moleben was said to mark the church's patronal feast and this was followed by the singing of "Many Years". On January 14, the Feast of the Circumcision of the Lord and the commemoration day of St. Basil the Great, Archbishop Nikolai celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Exaltation of the Cross in the town of Vyazniki. During the Liturgy, His Grace delivered a sermon on St. Basil the Great, a luminary of faith and piety. In each church the archbishop was formally met before the service by the clergy, members of the church council and believers. After the moleben and the singing of "Many Years", he conferred his blessing upon the worshippers.

The Diocese of Ivano-Frankovsk. September 19, 1974, the Commemoration of the Miracle of St. Michael the Archangel in Chonae, was the patronal feast of the church in the town of Snyatin. Almost every year the Snyatin parish cordially welcomes its archpastor, Archbishop Iosif of Ivano-Frankovsk and Kolomya, who had formerly served there as a priest. In celebrating the Liturgy, His Grace was assisted by the priests of the Snyatin Church District. The sermon was delivered by Father Nikolai Novosad, of the cathedral. After the prayer before the ambo Archbishop Iosif said a word of edification to the believers and urged them to be devoted to the Orthodox faith—the faith of their forebears. Not far from Ivano-Frankovsk lies a village called Podluzhye. Through the efforts of the believers of this village, who are under the spiritual guidance of Archpriest Orest Ostapovich of the cathedral, who is also the acting rector of the Church of the Annunciation which has been repaired and redecorated with murals. The church has also been enhanced with new icons, including those of the Saints Who Shone Forth in the Land of Russia and the Pochayev icon of the Mother of God. On September 21, the Feast of the Nativity of the Blessed Virgin, Divine Liturgy and the consecration of this church were celebrated according to the hierarchal office. A sermon was delivered by the secretary of the diocesan board, Archpriest V. Dorosh. Archbishop Iosif delivered a homily after the prayer before the ambo.

On October 14, the Feast of the Protecting Veil of the Mother of God, and the patronal feast of the church in the village of Vistov, Kalush Church District, where the rector is Archpriest Y. Lashkiv, Archbishop Iosif celebrated Divine Liturgy and officiated at the consecration of the renovated church. A sermon on the words from the festal kontakion "Now the Virgin stands in church" was delivered by Archpriest V. Dorosh. At the end of the Liturgy, His Grace delivered a sermon on the words from the megalynarion after the 8th canticle of the canon at Matins "Let us honour in hymns and magnify the Theotokos and Mother of the Light", in which he called the worshippers to the veneration of our Heavenly Mother, the Most Pure Virgin Mary and devotion to the Holy Orthodox Church and their Motherland, and urged them to love their mothers and to revere them not only in life but to venerate their memory after they have left this earthly life.

In Dolina District, at the junction of three dioceses—Ivano-Frankovsk, Lvov and Mukachevo—lies the village of Kalna. It is small in terms of population but large in terms of its love for the Orthodox faith. Archpriest B. Markiv zealously fulfils his pastoral duties as rector of the local church. Through the efforts of the parishioners this big stone edifice has been renovated and lovingly decorated with murals. On November 3, the 22nd Sunday after Pentecost, Archbishop Iosif celebrated Divine Liturgy and officiated at the consecration of the church assisted by an assembly of the clergy. The service took place before a large congregation.

On November 17, the 24th Sunday after Pentecost, His Grace, assisted by the clergy of Ivano-Frankovsk, celebrated Divine Liturgy in the local Church of St. Iosif on the Girka.

December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, was the patronal feast of the church in the village of Prutivka, Snyatin Church District. Archbishop Iosif celebrated Divine Liturgy and officiated at the consecration of the renovated church. After the prayer before the ambo, His Grace delivered a sermon. He also thanked the believers for their donations which had helped to renovate the church.

The Diocese of Kirovograd. On October 14, 1974, the Feast of the Protecting Veil of the Mother of God, Bishop Bogolep of Kirovograd and Nikolayev celebrated Divine Liturgy in the Church of the Protecting Veil in Pervomaisk,



Zhabka Ascension Convent, Kishinev Diocese

in the Kamenka District. His Grace acquainted himself with the life of the cloister and talked to the nuns. On Saturday, June 22, Archbishop Ionafan officiated at All-Night Vigil in the convent Church of the Ascension and on the following day—the 3rd Sunday after Pentecost—he celebrated Divine Liturgy there. During the Liturgy, the mother superior of the convent, Hegumenia Serafima Chebotareva, was presented with a second ornamented cross—a patriarchal award—for her zealous administrative labours. For his diligent service to the Holy Church the confessor of the convent, Hegumen Varakhiil Vylku, was raised to the rank of archimandrite with the blessing of His Holiness Patriarch Pimen. After the Liturgy, Archbishop Ionafan exhorted the nuns and other worshippers and congratulated those who had been presented with awards.

On October 20, the 20th Sunday after Pentecost, Archbishop Bogolep ordained Deacon Odor Gron, 3rd year student of the Leningrad Theological Seminary, presbyter during Divine Liturgy in the cathedral.

The Diocese of Kishinev. From June 21 to 23, Archbishop Ionafan of Kishinev and Moldavia stayed at the Zhabka Convent of the Ascension

in the, Kamenka District. His Grace acquainted himself with the life of the cloister and talked to the nuns. On Saturday, June 22, Archbishop Ionafan officiated at All-Night Vigil in the convent Church of the Ascension and on the following day—the 3rd Sunday after Pentecost—he celebrated Divine Liturgy there. During the Liturgy, the mother superior of the convent, Hegumenia Serafima Chebotareva, was presented with a second ornamented cross—a patriarchal award—for her zealous administrative labours. For his diligent service to the Holy Church the confessor of the convent, Hegumen Varakhiil Vylku, was raised to the rank of archimandrite with the blessing of His Holiness Patriarch Pimen. After the Liturgy, Archbishop Ionafan exhorted the nuns and other worshippers and congratulated those who had been presented with awards.

On June 28, the commemoration day of Metropolitan Iona of Moscow, the Miracle Worker, Archbishop Ionafan blessed the new antimensia in the cathedral in Kishinev and, with the blessing of His Holiness Patriarch Pimen, raised Father Georgiy Plevan, Rector of the Church of the Protecting Veil in the village of Chepeleutsy, Brichany District, to the rank of archpriest.

The Feast of the Kazan Icon of the Mother of God

Numerous holy icons have been venerated in Russia since ancient times. The Russian Orthodox are especially pious in their veneration of the Kazan Icon of the Mother of God, for it has played an important part in the history of our country. Through this icon the Most Holy Virgin showed Her merciful intercession in the hard years of the Time of Troubles when alien forces, led by false pretenders, made use of the interregnum to invade Russian lands.

A puppet of King Sigismund of Poland and of the Jesuits, Pseudo-Dimitriy seized the Moscow throne, secretly became a Catholic, married the Catholic Marina Mniszek and promised the Pope and the king that he would bring the Russian people into subjugation to Rome. The Papal Nuncio in Poland, sent a letter to Pseudo-Dimitriy demanding that he introduce Catholicism in the Muscovite state, advising him to be wise and cautious as he went about it. The Jesuit Lewitzky was given the task of being the tsar's guide and helper in the business of catholicizing the Russian people.

But soon a just vengeance overtook the usurper. Supported by popular indignance, the boyars took Pseudo-Dimitriy's life, though the usurper's death did nothing to change Sigismund's annexational plans. A new pretender appeared on the scene, who was similarly furnished with military support by the Polish court and dispatched to seize Moscow.

To give their new puppet the semblance of a legal right to the throne the king and the Jesuits married the second Pseudo-Dimitriy to Marina Mniszek, who was still alive. Pseudo-Dimitriy encamped at Tushino, and Sigismund sent a detachment of his regular troops

as reinforcement under the command of Sapega.

But the Russian people refused to recognize the "Tushino Bandit". When he saw that Pseudo-Dimitriy's undertaking was doomed to failure, the king sent a huge force to Moscow under the command of Zolkiewsky; they entered the city which pledged allegiance to the Polish Crown Prince Wladyslaw. Pseudo-Dimitriy fled to Kaluga, where he was murdered by his own bodyguard, and Crown Prince Wladyslaw became the Moscow tsar, and his name was mentioned in the prayers in all the city churches.

"But could the Russian heart ever come to terms with the rule of a foreigner enforced upon it?" wondered the Russians, who burned with love for their Motherland and felt keenly the pain of all that it was suffering. They heeded the voice of Patriarch Germogen, who suffered for his faith and for his country. The Head of the Church called them to free Russia from the foreign invaders, and his voice sounded throughout the land like a tocsin, firing the people with enthusiasm to resist the enemy and uniting them into one holy army.

"Let us rise up for the sake of Holy Russia, for the home of the Blessed Mother of God, for the Miracle-Workers Aleksi, Fotiy and Filip; let us liberate our Motherland!" cried that true patriot, Minin, from the shores of the Volga. The commander Pozharsky also fired the people with fervour. A militia was formed which marched upon Moscow to liberate the capital from the enemy. But this force was lacking in the bare essentials, it did not have enough arms, and the courage which not so long ago had blazed within these Orthodox warriors was ready to desert them. However, at this point a detachment from

zan, bearing the miraculous Kazan
n of the Mother of God, arrived at
e besieged capital. The news that they
d been joined by forces from Kazan
d by the miraculous icon spread like
ldfire through the troops and raised
e spirit of the Orthodox warriors, fill-
g them with faith in the help and
ercession of the Mother of God.

And this good news was not all: it
s joined by another, no less joyful.
thin the besieged capital in harsh
ptivity and serious illness languished
e Blessed Arseniy, a man of the most
ofound faith and holiness of life, near
Heaven not only because of his
gnity, but even more so because of
s virtues. In those bitter years for
e land of Russia he was deemed
orthy to become an intermediary be-
een Heaven and earth. At the dead
night, as he stood in prayer, he sud-
nly became aware that his cell had
led with light and St. Sergiy of Ra-
nezh appeared to him, saying:
Arseniy! Your prayers and ours have
en heard, and at the intercession of
e Mother of God, Divine Justice is
ligned to spare our country; tomorrow
scow will be in the hands of the
siegiers and Russia saved..."

This joyful news soon leaked out of
e walls of the besieged capital; it flew
om mouth to mouth, lending courage
the Orthodox warriors. Trusting in
e help of the Mother of God they
ent to battle and on October 22, 1612,
erated the city from the invaders. The
lollowing Sunday the valiant troops
ocessed with prayers into the libe-
ted capital, where they were met with
e miraculous icon of the Mother of
od by the Blessed Arseniy himself,
o had been found worthy to receive
e news that help from above was
rthcoming.

Shedding tears of joy and gratitude,
e Orthodox warriors bowed and kissed
e icon in reverence. And, in order
keep alive forever the memory of this
raculous intercession by the Mother
God, they agreed with the Supreme
urch Authority that the event should
commemorated in prayer every year
October 22.*

The first Feast of the Kazan Icon of the Mother
God is on July 8 (21).—Ed.

Now that we have solemnly celeb-
rated these events and given praise and
thanks to our Blessed Lady, the Mother
of God, for Her maternal intercession
on behalf of our countrymen so long
ago, what should we derive from all
this for our own edification? The in-
tercession of the Mother of God is
worthy of our awe, the endeavours of
the saints are worthy of praise, and
the devotion to their faith and their
Motherland of the Russian Orthodox
troops is worthy of our emulation.

We are all familiar with the words
of the Apostle Paul: ... *we have a build-
ing of God... in the heavens* (2 Cor. 5. 1)
to which we will remove when we have
run our course on earth. But are we
always aware that we must love our
earthly home in order to become heirs
of the heavenly home that awaits us?

We owe everything to our country.
God created different peoples and lands,
but each one of us receives what he
does from God through the country
where he was born and in which he
lives. It feeds, clothes, educates, heals
and protects us. Every Christian loves
his country, serving it and defending
it. And our Orthodox forefathers re-
cognized this truth as their Christian
duty, which is what gave them their
strength in battle with any adversary
or foe. From us, too, our faith demands
the fulfilment of this exalted duty. *But
if any provide not for his own, and
specially for those of his own house,
he hath denied the faith, and is worse
than an infidel* (1 Tim. 5. 8), as St.
Paul puts it. It follows that he who is
indifferent to the fate of his brothers
and fellow citizens repudiates the com-
mandments of his faith. The Holy
Apostle Paul spread the Good News
of Christ mainly among the Gentiles
while he was persecuted and tormented
by his compatriots, the Jews, and yet
he said: *I say the truth in Christ, I lie
not, my conscience also bearing me
witness in the Holy Ghost, that I have
great heaviness and continual sorrow
in my heart. For I could wish that
myself were accursed from Christ for
my brethren, my kinsmen according to
the flesh...* (Rom. 9. 1-5). The great
Apostle was prepared to be parted from
Christ, that is to say, to forego eternal
blessedness, to save his fellow-Jews.

Such is true love. It is always prepared for sacrifice and never blinds a man so that in loving those who are close to him he hates those at a distance.

Love is the warmth with which we warm those whom we love. And love sheds its warmth not only upon those who are near, but also upon those who are far-off. The love of the Apostle, prepared to sacrifice eternal salvation for the sake of his fellow-Jews, embraces also those who are not of his own race. As St. Paul wrote to the Greeks: *O ye Corinthians, ... our heart is enlarged. Ye are not straitened in us* (2 Cor. 6. 11-12).

Moses, the God-Seer, is also an example of sacrificial love for his compatriots. He suffered much sorrow at their hands, but when the Lord grew angry at their sins and condemned to extermination the people which had angered Him, Moses cried out to the Lord: *...if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written* (Ex. 32. 32). He, too, was willing to forego eternal salvation so that the sins of a people which would not obey him

and which tormented him should be forgiven.

We have taken from the Holy Scriptures only two examples of sacrificial love for one's compatriots but there are many more to be found both in the Word of God and in the lives of saints. The history of our country, too, is rich in such examples. Let us recall the saint and Miracle Worker Aleksiy. At the time when he lived, Russia was suffering under the Tatar yoke.

The teachings of our faith, our nature and reason demand that we love our fellow citizens and our country. The Lord defined the loftiest love for our neighbour thus: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13). Orthodox Russian warriors, unsparing of their own lives, have always come to the defence of their Motherland. Their example shows us that love for God is inseparable from love for men.

Brothers and sisters, let us, too, be worthy citizens of our earthly home so that through God's mercy we may be deemed worthy to be heirs of the Heavenly Home. Amen.

Father IOANN NIKITENKO

The Veneration of the Mother of God

Once, when our Lord Jesus Christ was preaching the Gospel truth to the people, someone said to him: *Behold, thy mother and thy brethren stand without, desiring to speak with thee*, but the Saviour answered: *Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren!* (Mt. 12. 46-50).

The words spoken here by Jesus Christ, dearly beloved brothers and sisters in the Lord, teach us that our love for God must be higher than love for our kith and kin. Could anyone doubt that the Lord had the sincerest love and respect for His Most Blessed Mother? We are well acquainted with His warning *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil*

(Mt. 5. 17). And without a shadow of doubt He did not break, but kept the commandment *Honour thy father and thy mother: that thy days may be long upon the land* (Ex. 20. 12). And indeed, when His parents came to call away the young Jesus, Who prompted by His awareness of the destiny that lay before Him, was conversing with the doctors and to take Him away from the temple, although He answered *How is it that ye sought me? wist ye not that I must be about my Father's business?* (Lk. 2. 49), nevertheless He was obedient to them (Lk. 2. 51). And at the end, when His Body and Soul were wracked by His sufferings on the Cross and the whole world hung poised on the edge of the precipice, awaiting Salvation, neither the torments of Hell nor the cares of the world, of all time and of eternity could cast a shadow on His love for His Mother. The solemn

ty of filial love, the fulfilment of which was coming to an end for Him long with His life on earth, He passed on to His most beloved disciple, John, whose chastity and love made him worthy to serve His Virgin Mother.

And so in this aspect of the Law, as in all others, the Lord was a model of perfection, showing us that respect for our parents and care for them are life-long obligations, lasting as far as the grave and even beyond. Let us recall His words: *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me* (Mt. 10. 37). Since thus He taught, thus He had to act. And therefore it was incumbent upon our Lord Jesus Christ at some point during His earthly life to show how perfectly He loved His earthly Mother, though not more than His Heavenly Father, and how He sacrificed His human, filial love for the Divine Cause which He served. With the words *Who is my mother?* it was as if He were saying *Why do you wish through the will of My earthly Mother to distract Me from the fulfilment of the will of My Heavenly Father?*"

In his explanation of these words recorded in the Holy Scriptures St. John Chrysostom, that great Teacher and Father of the Universal Church, says that without virtue there would have been no merit in bearing Christ in Her womb and in giving birth to this miraculous Child. When Christ answered *Who is my mother? and who are my brethren?*, it was not because He was ashamed of His Mother or rejected Her Who had given Him birth. If He were ashamed of Her, He would not have been born of Her: but He wished to show that for Her there was no great merit in the event unless She fulfilled all that had to be accomplished.... They all thought of Him as an ordinary man and were filled with anxiety of which He had to cure them without offence. But we, continues St. John Chrysostom, should note not only the words that constitute a light rebuke, but also the misplaced boldness of His brethren, and on the fact that the rebuke was delivered not by some ordinary man, but by the Only-Begotten

Son of God, Who wished not to offend them, but to free them from the hold of their passions and gradually to bring them to a true understanding of Himself, to convince them that He was the Son not only of His Mother, but also their Lord.

As we can see, brothers and sisters, it is not that our Lord Jesus Christ deprives His Mother, to Whom all honour is due, of His attention, but that He teaches us the truth by both word and example. If our parents, relations or teachers demand from us something that does not coincide with our notions and our wishes but which is necessary and useful or at least harmless, then we must sacrifice our desires and submit in obedience. Let us remember our Lord Jesus Christ, the Divine Wisdom, Who, as we know from the Holy Scriptures, was subject to His parents (Lk. 2. 51). And when our relations and dear ones are in need of our help and comfort or of some service from us, let us give all we have to help them, and if we ourselves are in sorrow or in difficulties, let us forget our own sorrows to lighten theirs, and share their troubles and tribulations, for our Lord Jesus Christ even during His sufferings on the cross was solicitous about the welfare of His Mother.

But if our parents or those whom we respect or love distract us from fulfilling our duties towards God and seduce us into actions that are against the Law of God and destroy the peace of our conscience, being contrary to the true welfare and the salvation of our immortal soul, then we should ask ourselves in the words of our Lord and Saviour Jesus Christ *Who is my mother? and who are my brethren?*

Beloved brothers and sisters, do not forget that God is our Father and the Holy Church is our Mother; and that all who fulfil the will of God are our brothers. Let us not defile ourselves before such exalted kindred, nor cut ourselves off from such a good and beautiful family; let us do the will of God, and then the Lord will stretch forth His hand towards us and say: *Behold my mother and my brethren!* (Mt. 12. 49).

O Mother of God! We hope in Thee, Thy helpless children. Do not leave us

The 2nd Assembly of Representatives of Public Opinion for Security and Cooperation in Europe

From April 26 to 30, 1975, the 2nd Assembly of Representatives of Public Opinion for Security and Cooperation in Europe convened in Brussels and Liège, Belgium.

The assembly was attended by Metropolitan YUVENALIY of Tula and Belev, Head of the Department of External Church Relations, who was a member of the delegation representing the Soviet public, and Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, who was a member of the Christian Peace Conference delegation.

The Address Delivered by Metropolitan YUVENALIY of Tula and Belev at a Meeting of Religious Participants (April 29, 1975)

Brother chairman, at such a meeting I cannot commence my address without mentioning the 30th anniversary of the end of the Second World War. At the moment the attention of the peoples of Europe and all peace forces is riveted to this event. On April 17, a few weeks before Victory Day, His Holiness Patriarch Pimen and the Holy Synod of our Church addressed a special message to the entire Plenitude of the Russian Church, which said among other things, that "during those terrible years, patriotic feeling ran high in our Holy Church, giving new strength to believers who were fighting on the field or working on the home front. From the very first day of the war the Primates of our Church, His Holiness Patriarch Sergiy and His Holiness Patriarch Aleksiy, as well as other archpastors, sent out messages appealing earnestly to all believers to embrace the sacred cause of defending the country. Today we gratefully recall

their patriotic endeavours during those hard years, which directed the Russian Orthodox Church towards the service that was duly expected of her by our people. The Church took part in the national achievement through message and appeal, sermon and prayer, the moral support given those fighting at the front, the blessing bestowed on the selfless labour of those who worked all-out for victory, the raising of funds and the assistance rendered to the partisan movement."

Over the last three decades of peacetime the Russian Orthodox Church has continued to render the same faithful service to her people and to divided humanity. Many of you will be familiar with the peacemaking activities of the Russian Orthodox Church in our own day. I do not have to repeat that she proclaims the cause of peace within such Christian fellowships as the World Council of Churches, the Conference of European Churches, and the Christian Peace Conference, as well as in secular organizations which have made it their goal to affirm and defend peace and to promote mutual understanding and friendship among peoples.

At our assembly we are concerned with the questions of security and cooperation in Europe. For all the many successes that have been achieved in the international situation in Europe,

in our sorrow, fill us with all joys, save us through Thy intercession before Him Who was born of Thee, our Lord Jesus Christ, for His—together with His Pre-Eternal Father and the Most Holy, Good and Life-Giving Spirit—is the power and the glory, now and forever and ever. Amen.

Hieromonk DAMASKIN DAVIDOVIC

we must not allow ourselves to see everything in a rosy light. We know of many questions still unsolved and of certain influential forces which are opposing the improvement of relations. But the lesson of the past war fills us with optimistic hopes—with faith in the possibility of uniting public forces, in the feasibility of cooperation, and in the peaceful coexistence of states belonging to differing political and social systems. I have in mind the contribution of the nations in the anti-Hitler coalition to the common victory over the invaders. In those years the Soviet Union's military alliance with the United States of America, Great Britain and France and other countries, which united their efforts to crush the aggressor, superbly demonstrated the possibility of cooperation of states with differing systems.

If such cooperation was possible in those dreadful years, then, pray tell me, what is there to prevent it being achieved today, especially in the effort to ward off the danger of a new war and to unite efforts in serving the modern needs of mankind?!

Our participation within the framework of the present assembly testifies to the fervent desire for peace felt by believers and many religious.

This assembly will also help us churchmen to unite our efforts within the framework of European public opinion, to call on other Church and religious circles, which are either fighting for peace in isolation or apathetically standing aside, to fuse into a mighty united stream of peace forces, which is bound to thaw the ice of disbelief, dissipate enmity and engender a spirit of cooperation and mutual understanding.

As a participant in the Congress of Peace Forces held in Moscow in October 1973, I have especially vivid memories of the meeting of religious representatives which was held within the framework of this congress at the Trinity-St. Sergiy Lavra in Zagorsk. At this meeting we really felt our common responsibility in the struggle for peace. The Moscow Congress was a major influence behind the general "warming up" of the political climate throughout the world, including Europe.

We recall, too, the significant contribution made by the European public, which after the first assembly in Brussels in 1972, exerted great effort to convene the all-European conference and for the successful development of its second stage in Geneva. In this regard we are entitled to expect fruitful results from the present assembly as well. Indeed, the practical problem of implementing the principles of peaceful coexistence and fruitful cooperation of all European states is one of the most important issues to be discussed at our assembly.

Another important task facing the European public is to help promote the convention of the third stage of the all-European conference—a summit meeting which would sanction the resolutions of the Geneva negotiations and thus accomplish the process of political detente in Europe.

The peace-loving public of Europe and the whole world is urgently concerned with the need for action towards the speedy convocation of a World Disarmament Conference. At the present time there exist more realistic prerequisites for the solution of this cardinal problem than at any time in the postwar period. In the last resort the achievement of guaranteed security and international cooperation in Europe and throughout the world will depend not only on the activity of governments and diplomats but, to a considerable extent, on the peacemaking efforts of public forces. These noble efforts are being made to turn Europe into a continent of peace and friendship among peoples. And how soon that blessed day will dawn, depends on us too.

After the assembly it will be up to us to convey to the believers and leaders of our Churches and ecclesiastical organizations the ideas of our assembly, our fervent conviction that it is necessary to join in the general struggle for peace in Europe and throughout the world and to unite our efforts with all peace forces and men of good will.

I am sure that we will witness further assemblies within the framework of our movement for security and cooperation in Europe, and it will be our task to mobilize broad public opinion

within our religious communities for more effectual participation by churchmen in these forums.

I lay particular stress on the development and stepping up of inter-Church and inter-confessional contacts, meetings and dialogues, which would promote the creation of an atmosphere of mutual understanding, trust and cooperation.

The Ninth of May—Day of Victory, Day of Peace



What can be dearer to man, or more desired, than peace—peace in one's own soul, peace in the family, peace in society, peace among nations?!

Peace means life. Peace means undisturbed work. Peace means joy and happiness.

This peace was bequeathed to us by Christ: *Peace I leave with you, my peace I give unto you.*

Every kind of enmity brings woe to man, and war the more so. War means indescribable horrors and unbearable sufferings. War means mounds of corpses, rivers of blood, oceans of tears.

"My beloved wife, dear children," one husband wrote his family from the front, "the war has taken away my arms and legs. I am a helpless cripple. I cannot return to you and be a burden. It is better to die. Goodbye! Keep me alive in your memories!" "My beloved," wrote another to his fiancée, "you must forget about me. Our dreams are doomed. The fascist brigands have turned me into a living corpse." "Dearest son," wrote one mother to her son at the front, "are you alive and well? Look after yourself! For who will enhance my old age? God protect you. I bless and await you!" "Dear father," some children wrote to their father, "please come back soon, we miss you terribly and await your return."

How much grief there is in these brief letters. How many sons, fathers, husbands and fiancées were crippled by the war or have laid down their lives for the honour of their Motherland in the struggle against fascism! How many killed, how many burnt, how many drowned, how many buried alive, how many dead from wounds and how many tormented to death by the enemy! And how many mothers were deprived by the war of their support in life in their old age! How many wives lost their life's companion! How many children were destined not to feel their father's caresses!

This will be our real and effective contribution to international detente and the creation of a peaceful atmosphere in Europe.

May our Lord Jesus Christ confer His divine blessing upon our peace-making efforts to create a peaceful life in Europe and throughout the world.

It is the mothers who weep most of all. Thirty years have passed since the war ended and still wounds bleed, groans are heard, and tears are shed. A mother's tears continue to flow right to the grave.

In 1941 a perfidious and malicious enemy treacherously attacked our Motherland. He wanted to take from us everything that was dear and sacred to us—honour, freedom, our homeland, the Orthodox faith, and the joy of a peaceful, happy life. Flaunting the laws of God and man alike, under the swastika of the Antichrist, this enemy was out to win control over the whole world through mounds of corpses, rivers of blood and oceans of tears. He turned our Motherland into a Golgotha of unparalleled suffering. The hair stands on end and the blood runs cold from the bloody crimes of this inhuman enemy. Behind the black swastika the diabolical image of the fascist Antichrist revealed itself in all its monstrosity. But the Soviet people did not flinch. Our Motherland rose up in holy wrath like one man and the unity of our people proved too much for the enemy. He was routed and crushed.

May 9 was the last day of the war, the day of our victory. Today we are celebrating this victory, rejoicing in it. Eternal be the memory of those who fell in the struggle against fascism! Eternal glory to the living victors over fascism!

Our victory over German fascism brought the joy of a free, peaceful and happy life to the peoples of many countries. This victory created a great community of Socialist countries, a community of nations. This victory called forth a powerful movement of all progressive humanity for general disarmament, for security and a durable peace throughout the world. Against this monolithic unity the machinations of any latter-day Cains will be smashed to pieces and turned to dust.

Archpriest ANATOLIY SINITSYN

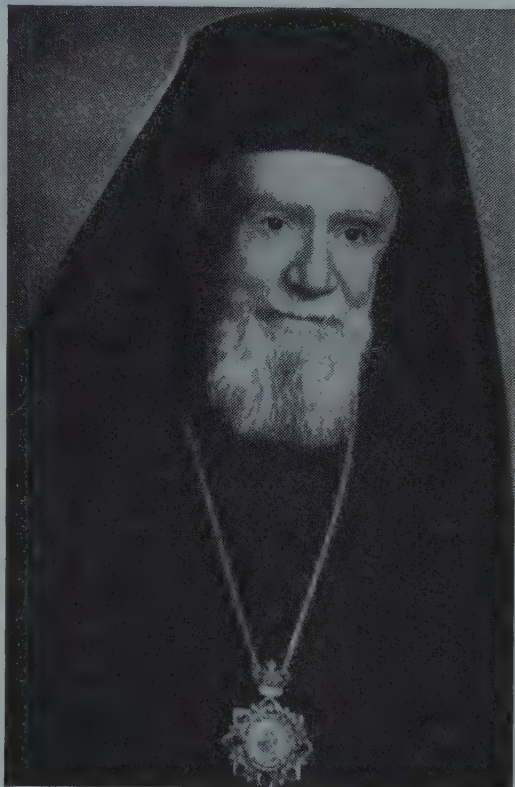


An Ardent Supporter of Bulgarian-Russian Friendship

On the 80th Birthday of Metropolitan Nikodim of Sliven

In January of 1975, the Bulgarian Orthodox Church marked the 80th birthday of one of her eminent hierarchs, Metropolitan Nikodim of Sliven.

Metropolitan Nikodim of Sliven (secular name, Nikolai Nikolov Piperov) was born on January 18, 1895, in the town of Ruse, an ancient city renowned for its glorious past, for its revolutionary, cultural and patriotic traditions. Born into a poor family, orphaned in childhood, Nikolai Piperov had from his youth to overcome difficulties and hardships. At one with the people, firm in faith and piety, he felt early a vocation for selfless service to the Church and to his people. Upon finishing primary school, Nikolai Piperov entered a classical gymnasium, but in 1911, he transferred, as a third-year student to the Sofia Theological Seminary, where he continued his education. On finishing the seminary with distinction, he expressed a wish to obtain a higher theological education in a Russian theological academy. But the war that broke out on the Balkan Peninsula and the turbulent situation ensuing therefrom kept his dream from coming true. He worked for some time as a teacher at the Bachkovo school for priests, then performed the duties of manager and bookkeeper at the Plovdiv Theological Seminary. In the autumn of 1915 he was drafted into the army. After demobilization, Nikolai Piperov returned to his post at the Plovdiv seminary. In 1922 he took monastic vows under the name of Nikodim and was ordained hierodeacon. Later he attended lectures on theology at Oxford University in England (until 1925) from which he graduated with a bachelor's degree. Upon returning to his native country, he was ordained hiero-



monk; in 1935 he was raised to the rank of archimandrite and in 1939 was consecrated bishop. Throughout this period, until his consecration, he occupied various administrative posts in the Church, particularly in the educational department of the Bulgarian Orthodox Church: he was a protosynkellos of the Plovdiv Metropolis, Father Superior of the Bachkovo Monastery, teacher and librarian at the Plovdiv Theological Seminary, head of the educational section of the Holy Synod, general secretary of the Holy Synod and Rector of the Plovdiv Theological Seminary.

In 1947, believers of the Sliven Diocese welcomed him as their arch-

pastor. He soon became a most popular and beloved hierarch. His indefatigable labour and care for the churches and their splendour, for the cloisters and the organization of monastic life, for the clergy, for the improvement of the financial and economic state of the diocese, for the diocesan clerical choir, and so on—further increased his authority.

As a member of the Holy Synod of the Bulgarian Orthodox Church (in full complements and picked bodies) and for many years the Chairman of the Ecumenical, Religio-Educational, Theological and Liturgical commissions of the Holy Synod, he has been making a great contribution to the general prosperity of the Church. He has been one of the most useful and devoted assistants of His Holiness Kirill, Patriarch of Bulgaria of blessed memory and of his worthy successor, His Holiness Patriarch Maksim.

Metropolitan Nikodim is the author of a number of works, monographs and a great many articles. A versatile ecclesiastical and social figure, he is noted for his outstanding intellect and extensive erudition; he is highly principled in his theological views. He is known for his pastoral and patriotic zeal, his strength of character, competence and precision. For all this, he is modest, sincere, and approachable. He is able to keep his bearings among the problems facing the Church. He demonstrated his convinced Russophilism during the hard years of monarchichal fascism. He is a champion of the Socialist regime, of loyal relations between the Church and the State, and steadily supports the measures of the People's Government directed towards the overall prosperity of popular Bulgaria.

Metropolitan Nikodim participates actively in the movement for peace and friendship among nations. He has contributed much to organizing and developing the Christian Peace Conference as an effective organ for pan-Christian peacemaking and witness in solving mankind's urgent problems. He labours for maximum expansion of Christian cooperation, promoting inter-Church dialogue and the consolidation

of Orthodox unity. His Eminence bends no little effort to ensuring the correct orientation of the ecumenical movement, to fortifying the authority of the Orthodox Churches in the World Council of Churches and at inter-Church conferences, where he invariably evinces respect and love for representatives of the Russian Orthodox Church. He has often headed delegations from the Bulgarian Church at ecumenical and peace meetings abroad, successfully carrying out tasks set by the Church and confirming the good name of his Church and native land.

Great merit is due Metropolitan Nikodim for having trained numerous Bulgarian Orthodox clergymen, well-educated and devoted to their Church and people, adhering strictly to the precepts of their spiritual mentor and teacher. Nourishing his flock as a father, he raises them in the consciousness of their patriotic duty, does his best to promote the moral and patriotic unity of the Bulgarian people, the development of Bulgarian-Soviet friendship and the traditional fraternal relationship between Sister Churches, and good-neighbourly relations and cooperation among the countries of the Balkan Peninsula in order to ensure security in Europe and throughout the world.

Metropolitan Nikodim's fruitful ecclesiastical and social activities have won him the recognition of ecclesiastical circles in Bulgaria and abroad. One of the most eminent and meritorious hierarchs of the Bulgarian Church, a zealous promoter of the Church, a recognized theologian, an outstanding public and ecumenical figure, a peace-maker and patriot, he has been honoured with decorations and marks of distinction.

The numerous friends and admirers of Metropolitan Nikodim in our country and abroad heartily congratulate him on the occasion of his 80th birthday and offer prayers for his health, spiritual vigour and creative energy for many years and wish him new beneficent success in his pastoral service.

Professor TODOR SABEV

Sofia, Bulgaria

Bishop JOVAN of Nis

The Serbian Orthodox Church has suffered a great loss: on February 5, 1975, Bishop Dr. Jovan of Niš—one of the Serbian Church's most senior (by consecration) and eminent hierarchs—died after a long illness.

Bishop Jovan Ilić was born on December 27, 1883, into a pious Orthodox Serbian family in the village of Doikinci, near the town of Pirot, in Serbia. Upon graduating from a primary school and gymnasium in the town of Pirot, he entered the St. Sava Theological Seminary in Belgrade. He completed his education at Berne University in Switzerland, where he obtained the degree of Doctor of Theology. After returning to his native country, he taught catechism and other subjects in public schools in various places in Serbia. He was ordained in 1911. After the First World War, he was appointed referent and Secretary General of the Holy Synod of Bishops of the Serbian Church. While on this post, the Holy Bishops' Council of the Serbian Church selected Father Jovan Bishop of Zahumje and Herzegovina, with his seat in the town of Mostar in 1926. His Holiness Patriarch Dimitrije of Serbia, now sleeping in the Lord, consecrated him a bishop. On the death of Bishop Mitrofan of Braničevo Bishop Jovan was translated to the Diocese of Braničevo, with his seat in the city of Požarevac, where he remained but a short while; the Holy Council of Bishops soon entrusted to his care the Diocese of Niš (with his seat in the city of Niš), which had been left without an archpastor. Bishop Jovan administered the Diocese of Niš till his death. On account of his illness, however, Bishop Vasilije of Žiča acted as his deputy for a number of years.

Bishop Jovan was known for his religious writings. He worked in the area of ecclesiastical history, homiletics, exegetics and pastoral theology. He published his theological and historical works and studies in various Serbian journals, principally in *Glasnik*, the official organ of the Serbian Church, *Glas*, the journal of the Niš Diocese, and so on. His popular collection of sermons "Beseda na gori (Stara istina u novom vremenu)", (Sermon on the Mount [The Old Truth in Modern Times]) was published as a brochure in 1959, in Niš.

Bishop Jovan of Niš was a great friend of the Russian Orthodox Church. From May 6 to 21, 1958, he visited the USSR and the Russian Church as the head of the Serbian Church delegation that came to Moscow to take part in the celebration of the 40th anniversary of the reestablishment of the Patriarchate in the Russian Church. Bishop Jovan was a regular reader of *The Journal of the Moscow Patriarchate* and took a great interest in the life and progress of the Russian Church and the Russian people. He always inquired of those who had the opportunity to visit the Russian Church and to pay homage at her shrines, about the life and service of the Russian Church and the achievements of the Soviet people.

His Holiness Patriarch German of Serbia, together with Metropolitan Daniil of Montenegro and Primorje and Bishop Emilian of Slavonia, as-



sisted by more than seventy priests and two deacons, conducted the funeral service and interment of His Grace on February 6 in the diocesan cathedral of Niš. Bishops Hrizostom of Braničevo and Jovan of Šabac and Valjevo and Vasilije of Žiča, and a multitude of clergymen, monks and people attended the funeral service. Upon reading the fifth lesson from the Gospel, His Holiness Patriarch German of Serbia, bade farewell to Bishop Jovan on behalf of the Plenitude of the Serbian Orthodox Church. At the end of the service, Archpriest Zaharija Ristić bade farewell to the late bishop on behalf of the clergy and laity of the Diocese of Niš. Two choirs—one from the diocesan cathedral of Niš, the other from the church in Leskovac, a part of the diocese—sang at the service. The Committee on Relations with Religious Organizations, under the Executive Council of the Serbian Republic was represented at the funeral and interment of Bishop Jovan by its Secretary Vlada Stanojević, and the chairman of the committee's section dealing with the community of Niš, Sokolović, Archpriest Sredoje Manjulov represented the Central Union of Orthodox Clergymen of Yugoslavia and the Serbian Republic. At the end of the service, the coffin was borne round the cathedral and, after a lity, buried on the right side of the cathedral entrance.

Eternal memory to the hierarch of the Serbian Church, Bishop Jovan, resting in bliss! "Among the blessed shall his soul take up its abode, and his remembrance is from generation to generation!"

Hieromonk DAMASKIN DAVIDOVIC

Theological Preparations for the 5th WCC Assembly

THEOLOGICAL CONVERSATIONS

Between Religious Leaders of the USA and the USSR in Moscow

In August and September of last year a delegation from the National Council of the Churches of Christ in the USA was on an exchange visit in the Soviet Union at the invitation of the Russian Orthodox Church. The programme for their visit included a theological conversation, which has now become a tradition of meetings between religious leaders of the United States and the Soviet Union. Such discussions are an extremely effective means of achieving a profound understanding of various theological problems and developing cooperation in the ecumenical and peacemaking spheres. Furthermore, this particular exchange of theological views pursued a most important practical aim—that of preparing for the 5th Assembly of the World Council of Churches, due to take place in Nairobi, Kenya, in November and December of this year. It was this that prompted the two sides to choose the main theme of the 5th Assembly—“Jesus Christ Frees and Unites”—as the subject of their conversations. The delegation of the NCCC in the USA was led by Dr. Robert Marshall, President of the Lutheran Church in America; the delegation representing the WCC member-Churches in the USSR was headed by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations.* There were four sub-themes

for theological discussion: “Jesus Christ Frees and Unites: Theological Foundations”; “Jesus Christ Frees and Unites: Human Rights and Christian Community”; “Jesus Christ Frees and Unites: Implications for World Peace”; “How Jesus Christ Frees and Unites in the Church and in the World”.

Dr. Marshall opened the discussion on the first sub-theme. In his monologue he described the basic theme of the discussion as particularly Christological, obliging one to concentrate entirely on Jesus Christ at the Source, Herald and Accomplisher of freedom and unity. To pose the question in this way required a clear understanding of the One God of the Universe. Within the limits of creation, which God himself began, all living things may freely grow and reproduce; but this freedom is not independent: it exists through God's ordination and power and may be controlled by God. Freedom and unity on Earth, as in Heaven, are the creation of the One, Free God.

For those people who belong to the Church, freedom may be defined first and foremost as the freedom to believe. Those who have come to believe freely are liberated from fear and attain the sense of communion with God in Christ that faith brings with it. The Christian begins to understand the meaning of sin, law and guilt, God's wrath and death, and the dominion of evil forces, and attain justification, forgiveness, righteousness, resurrection and redemption. But personal experience is always flimsy and fragmentary, so the Christian must constantly turn to the Gospel to revitalize and strengthen his faith.

* A list of the members of the two delegations is published in *JMP*, 1974, No. 11.



Delegates of the National Council of the Churches of Christ in the USA at divine service in the Trinity-St. Sergiy Lavra's Dormition Cathedral conducted by the Patriarch on the Feast of the Dormition of the Mother of God

Freedom from sin and death may be both conviction and hope in equal measure.

Christian unity is unity with God. If Christ is called the cornerstone of the building, then the faithful are living stone in this temple of God. In keeping with the Protestant theological tradition, Dr. Marshall asserted the idea that like freedom from sin and death, unity is God's gift in Christ. Unity of the Church is a Christological rather than an institutional unity. Like the freedom of the Christian, Church unity should be perceived through faith.

At the present time Christians feel a distinct desire, instilled in them by Christ, to overcome the divisions on the path to unity. But there is no need to strive for a hasty, artificial unity achieved by human efforts alone, at any cost. Real unity should be the only expression of the specific nature of the Church. Unity must be sought in the proclamation of the Gospel and the administration of the Sacraments. Unity requires a confession of faith through which the Church witnesses her fidelity

to the Gospel which she received from the Apostles. Dr. Marshall believes that it would be difficult to achieve complete agreement on the teaching of the Eucharist. How can such obvious dogmatic problems be solved? Cannot agreement on the principal rudimentary elements be taken as a basis for intercommunion? It could be combined with the continuing interconfessional theological research.

Freedom and unity apprehended through experience in the Church do not prevent the unity of Christians with the whole of mankind, for the God with Whom Christians are united is the One God of the Universe, and therefore reconciliation through Christ should establish unity with the whole of mankind. In maintaining God's creation the Christian is united through common human ties with non-Christians and joins in the efforts of mankind as a whole. Consequently the Christian acts with others for the general good. Such is the unity of mankind.

In participating in general human activity the Christian utilizes the resources of the Kingdom of God, that

is the Church, to serve the needs of modern mankind.

Along with the service of individual Christians for human society, the Church as a community bears a corporate responsibility. But the Church should have no pretensions to the role of solitary possessor of God's grace; she should neither demand for herself institutional dominion, nor seek isolation. God manifests His grace in the whole of creation, which He Himself began.

In their responsible service the Church and the Christian cannot permit themselves to be estranged from society. They should affirm God's gifts in social structures and at the same time confess the sins of society.

The second speaker—Archpriest Vladimir Berzonsky of the Orthodox Church in America—supported the idea that Christians cannot shut themselves off from the world. To render the most effective service the Church should promote the development of positive thinking and lend her support to all of mankind's plans for a new, better tomorrow; at the same time the Church should seek in the Holy Scriptures directions on the correct road for the world to take. One of the consequences of proclaiming the Gospel is the destruction of an illusory world outlook, but in the modern world there is a real danger of false ideas creeping in, such as the underestimation of the influence of evil. This intolerable faint-heartedness served to dull the vigilance of the Church. Christians should fight this danger with the most trusted spiritual weapon—the renewal of freedom in Christ through the experience of love, joy and peace, which are the result of unity with God intended for the whole of creation.

Archpriest Berzonsky believed that the moral aspect is so important in the life of contemporary Christianity that the criterion of Christian morals may be regarded as one of the most fundamental in ecumenical work. Those who share the ecumenical calling in the search for common ground between all calling themselves followers of Christ can with great benefit to themselves take the crystal clear calls to Christian morality as a feature of their community

and as a commitment of loyalty to the Lord and each other in Christian unity, Archpriest Berzonsky insisted.

It is the primary aim of the Church to proclaim the truth of the Gospel and testify to the Kingdom of Heaven. Christ freed us, that is, made us partakers of the freedom of God. Although freedom is inherent in human nature, for God created us free, with the Fall human freedom became subject to evil. Redemption consists in the reestablishment of our freedom (Jn. 8. 36). Freedom contrasts with the superficial law with which Old Testament man justified his actions. Salvation is attained by voluntary cooperation between man and God; coercion precludes it.

By freely expressing a desire for unity with God the Christian begins a new life, which is a process of rebirth and ascent to increasingly higher levels of sanctity using the means offered by the Holy Christian Church: prayer, fasting, receiving Holy Communion, and charity. Unity with God does not involve any loss of individuality on the part of the believer. On the contrary, the uniqueness of individuality reveals itself even further, as the individual acquires his real "I" in direct proportion to his success in overcoming the enslaving elements which prevent him from seeing his genuine nature.

Enlightened with the truth of the Gospel, the individual comes to realize that an entirely new law has been established for the Christian—the law of freedom that we might live in love and in the spirit of God. This law urges us to combine piety and mercy: the integral body of Christ contains both concern for personal spiritual development and zeal in service for society. The Church is a free unity of all those who are filled with the Holy Spirit and the grace of God and share one faith, one hope, one love.

In the speech of Metropolitan Nikodim of Leningrad and Novgorod the theological aspect of the main theme of the conversation is developed on the basis of the Patristic theology. The great act of salvation accomplished by our Lord Jesus Christ forms the centre of human history. Through His Incarnation and Redemption, Christ the Saviour freed man from the burden of sin, the

excessive load which mankind had borne since the fall of Adam and, having become the *firstfruits of the Resurrection* (1 Cor. 15. 20), showed and opened the way to the heritage of real blessings in unity with God, through which, in the words of St. Grigory of Nazianzus, deification is attained. A true Christian does not restrict himself to the task of his own personal salvation, but steadfastly fulfils the commandments of the Gospel, of which the commandment of love is the most important, and communicates with all the members of the Church and with all people on earth. The freedom and unity brought into the world by Christ's mission of salvation continues to develop a human society through the strength of the Holy Spirit. Although the fullness of the gifts of grace is communicated by the Holy Spirit in the Church, Christ extends His work of salvation to mankind as a whole. Genuine followers of Christ realize their freedom in unity with God through active love for men.

Probst Edward Hark, Suffragan Archbishop of the Evangelical Lutheran Church of Estonia, underlined the Christological nature of the theme "Complete Freedom and Unity Can Only Be Achieved Through Jesus Christ". So Christians must come together and submit to the guidance of Jesus Christ, Who alone is capable of freeing the children of the Heavenly Father from everything oppressive and uniting them into one big, happy family. The foundation upon which this new is built can be found in the Holy Scriptures. Freedom, the highest aim of spiritual life, is victory over evil, a fearless procession through all historical events; but at the same time freedom means a feeling of community with its heavenly home. The more true Christians are linked with God, the closer the relationship and solidarity between them. Love draws them together like the children of one Father, like the brothers of one family (Eph. 4. 6) into free union of unanimity and conformity of ideas.

In this century there has been a trend towards freedom and unity of all levels of human society. In the Church this has been manifested in the various

ecumenical conferences and inter-Church federations. This proves that the Holy Spirit is now acting to realize the words of our Lord Jesus Christ: *...and there shall be one fold and one shepherd* (Jn. 10. 16).

The various speeches were discussed in great detail. Greatest interest was aroused by the following questions: justification by faith, the possibilities of achieving unity on the doctrine of the Eucharist, the Church's significance as the possessor and bestower of God's grace (in R. Marshall's speech); the moral appraisal of the surrounding world, the Church's attitude to various social and political structures and ideological systems (in Archbishop Vladimir Berzonsky's speech); the problem of theosis (in Metropolitan Nikodim's speech). In summing up the discussion on the first sub-theme Metropolitan Nikodim stressed the theological value of the results obtained from their exchange of views. The discussion had shown that there were no insurmountable contradictions. The participants were unanimous in their assessment of the Holy Scriptures as the general basis of theological ideas. There was an obvious desire for harmony of views: if we are united, our service for the world will be more effective. In the search for theological truth we should all turn to our Saviour, the Lord Jesus Christ.

Two speeches were made on the second sub-theme, "Jesus Christ Frees and Unites: Human Rights and Christian Community". The first monologue, delivered by Dr. Robert V. Moss, President of the United Church of Christ, was mainly devoted to the official declaration on the rights of man issued by the General Assembly of the National Council of the Churches of Christ in the USA in December 1963 on the 15th anniversary of the General Declaration on Human Rights adopted on December 10, 1948, at the General Assembly of the United Nations Organization. Dr. Moss said that all people are God's creations and have individual value for Him. So all the rich gifts which God bestows on man are granted without discrimination, that is, regardless of belief, race, colour, sex, birth, nationality, or economic and political



U.S. delegates at the Pochayev Lavra

position. The Christian community in the USA, Dr. Moss continued, played a leading role in the movement which helped bring about legislation on civil rights in 1965. But the difficulties encountered in the process of desegregation in the USA showed that there are often big hurdles to overcome on the way of realizing legislative norms: it was much more difficult, Dr. Moss said, to overcome the *de facto* segregation that existed in most of the remaining territory of the USA than the *de jure* forms that existed in the south. The social nature of such obstacles lies in the obvious truth that the majority of violations of human rights of the individual result from the fact that he belongs to a specific sector of society and this gives the struggle for the rights of man a new context. In the present day with its developed legislative systems concern for human rights should not be restricted solely to individual freedoms, but should pay increasing attention to the socio-economic ones. Dr. Moss believes that political activity is quite acceptable for the

Church in the fight for human rights and that without political efforts a real guarantee of human rights will be no more than an illusion.

The second speaker—A. M. Bychkov, the General Secretary of the All-Union Council of Evangelical Christian Baptists—dwelt in some detail on New Testament sources of human rights. The basis of the New Testament rights of man is the truth that all men are equal and all have one Heavenly Father. The fact that this great and simple truth is generally accepted makes mankind a single, indivisible brotherhood.

Christ gives all individuals the fundamental right to freedom. Freedom given by Christ absolves man from the sins of the past committed through ignorance and leads Christians into a new sphere of voluntary service to God and men in the field of virtue, justice and peace.

The speaker went on to stress that the Christological nature of the general topic of discussion reflected Christ's eternal, intransient influence on the history of mankind. The Christian Church interprets the past, regulates the present and should pave the way for the future. Christian communities should strive to overcome their divisions for the sake of this great responsibility.

On the rights of man in the Soviet Union, A. M. Bychkov pointed out that the new social and economic conditions are aimed at protecting the rights of the working people. The rights of citizens are laid down in the Constitution and applied equally to all members of society. In fulfilling Christ's command: *Render therefore unto Caesar the things which are Caesar's: and unto God the things that are God's* members of Christian communities attempt to harmonize religious service to the Holy Trinity with honourable toil for the good of their country.

In the course of the discussion on the speeches dealing with the second sub-theme the participants registered their agreement on the extent of rights and the degree of responsibility in human society. There was unanimous support of the view that the manifestation of Christian faith is only genuine when it is realized in the direction of virtue; evil distorts the truth and makes

the slave of flesh and sin. A difference of opinions was registered in the criteria for evaluating the rights man.

Dr. Charles West, Professor of Theology and Ethics at Princeton Theological Seminary, representing the United Presbyterian Church of the USA, was the first to speak on the third sub-theme—"Jesus Christ Frees and Unites: Implications for World Peace". Various ideas exist on the way in which the correlations between freedom and unity bring peace, he said. But the obvious fact of created human nature that all people strive for peace may be taken as a starting point. If freedom is often an acquired concept, then peace is the principal desire of every heart and a condition for life itself. God's peace is not intended solely for the Church; the concept of peace given to the Church by Jesus Christ is also intended for all peoples in their hopes and aspirations.

In what way can God's peace become tangible in the real conditions of modern human society? The author puts forward his ideas on some of the most important aspects. He believes that in view of the improvement in relations between the USA and the USSR, Christians can in the cause of peace and security call for a reduction in nuclear and conventional armaments. A certain minimum of trust in one another which is essential to cultivate in the public large is the key to disarmament. Christians to whom the poor have always been close are called upon to humanize relations between the highly developed and developing nations. It is now the task of the Church to create spiritual intimacy which would not leave our conscience in peace, and to explain this intimacy accurately and thoroughly in terms of economic relations. In addition Christians can lend their support to the United Nations in international aid activity, in technical assistance programmes and particularly in peace work. The ecological crisis proves that man is preparing to destroy the home in which he lives. Christians can make a major contribution to the peace of nature by coming forward with proposals on the quality and style of people's lives in which progress will not depend on the increas-



At the foot of the Bogdan Khmelnytsky monument, Kiev

ing consumption of material wealth. Christians can help adopt economic measures that will serve the prolonged and general good of people. Christians should put the needs of the poor before the demands of the rich and take account of future generations. The Church should help to assert the idea that economic solutions express our obedience to God's behest on our life.

Metropolitan Yuvenaliy of Tula and Belev advanced the concept of peace-making as the most important current consequence of freedom and unity in Christ. In our constantly changing world the words of the Lord ring out as an immutable call to Christ's followers: *I am the way, the truth, and the life: no man cometh unto the Father, but by me* (Jn. 14. 6). The Christian's gradual movement towards the Kingdom of Heaven here on Earth frees him from the power of sin and unites his soul through love with all the sufferers on Earth. Moral and spiritual freedom in Christ gives His true followers divine strength for fruitful service in the world. In whatever way the Christian sets out to fulfil the Gospel, our Lord Jesus Christ frees him and brings him

into the Church, bestowing on him grace to grow in goodness. The gifts of grace are extremely diverse: *For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will* (1 Cor. 12. 8-11). And Christ's gifts of grace are not restricted to this list. Each era in the history of the Church testifies to a new manifestation of her creative strength. Today there is every reason to talk about a special gift of grace—the establishment of peace among people, communities, nations and states, the establishment of peace throughout the world. It is this gift which should determine the social activity of modern Christians freed and united as they are with all the sufferers and the deprived for the sake of the struggle for justice, equality and peace for the whole of mankind.

Bishop Arsen Berberian, the Director of the Department of Inter-Church Relations of the Armenian Apostolic Church, was the last to speak on this particular sub-theme. He reinforced the view of the previous speaker that peacemaking should be a prerogative of contemporary Christian service for the world: "Not to fight and act for the good of peace means not to perform to the full the act of preaching the Gospel". People of all continents are gradually recognizing that their vital interests can only be safeguarded if there is friendship between nations and cooperation between states. It is a pleasure to note that Christians are actively helping to foster this understanding and making practical efforts for the good of peace in the world.

The idea that freedom and unity in Christ lead to peace prevailed in the discussion on the third sub-theme. At the same time it brought to light the need to develop further the theme of justice in the interpretation of the complex matter of peacemaking. This need

arose out of the unnecessarily pessimistic evaluation of secular movements towards justice made by some representatives of the Christian Church. One way of overcoming the pessimism is by educating society for peace and justice as an essential quality of real peace.

The fourth and last sub-theme was "How Jesus Christ Frees and Unites in the Church and in the World". In the view of Bishop Dr. James Mathews, of the United Methodist Church, the Christological nature of the New Testament concept of the philosophy of history leads one to see in Jesus Christ a driving force of both an individual and general kind which acts creatively in human history and brings freedom and unity. The whole world in the dimensions of time and space is Christ's place of activity and the Church is the centre of this activity. The modern process of freedom and unity in the world began with the judgement at the house of the Lord (1 Pet. 4. 17); Christ con-



The traditional bread and salt were presented to the visitors by the Orthodox faithful in Lvov

condemned manifestations of verbosity, complacency and triumphalism in the Church: Jesus Christ frees and unites by leading His people from a clear re-orientation of sins to genuine repentance and a return to His way. Christian confession reveals elements of community throughout the world and fixes the work of Jesus Christ far beyond the bounds of the Church. The New appraisal of the interrelationships between the Church and the world requires that Christians develop forms of witness and service to correspond to their mission today.

There are many different signs of the process of freedom and union in the world. This process is manifest in the dynamics of social progress and marked by considerable economic, political and cultural changes.

In testifying to the modern transformations of private and public life which express the work of Christ in the Church and society the Christian Church finds as her real specific aim the definition and catalysis of the Saviour's activity in the world.

Metropolitan Iliya of Sukhumi and Abkhazia concentrated on the liberating and unifying activity of Jesus Christ in the Church. The essence of man's desire lies in the reestablishment of the original order, the elimination of sin and its consequences—damnation and death, a return to Paradise, that is, restoration of communion with God through unity of the will of God and man. The advent of Christ endowed this desire with real hope. "The Incarnation is the beginning of freedom and unity. Our Lord Jesus Christ is the Lord of history and the Saviour of the World. God came down to Earth to unite all worldly and material things with Himself and through Himself with God the Father". Freedom begins with the overcoming of subjugation to sin which is the loss of the knowledge of Truth. Ignorance distorts man's ideas about himself and stimulates conceit and pride which encourage the power of the devil to work against freedom and unity. A feeble person finds support for his struggle in the divine succour of Jesus Christ, in unity with Whom freedom is attained, but for this, divine love should counter a desire for unity in the

human heart. The principle of unity—union with God—is upheld by the Church, in which the Holy Spirit unites intelligent beings through grace. In the Church one must seek the salutary means of freedom and unity: "Everything that we have in the Church aids the spiritual ascent of man. Being at one with Christ the Church has all the conditions for the freedom and unity of man." The search for Truth should serve as a pointer in modern man's concern for freedom and unity: *And ye shall know the truth, and the truth shall make you free* (Jn. 8. 32).

In the discussion on the speeches dealing with the fourth sub-theme the underlying idea was still that the process of obtaining unity in the Church is a two-sided process which will not be sufficient with the merely pious, but passive hope of help from above and no human efforts. Practical efforts at Church unity should be the principal aim of ecumenical work.

Two more co-reports were given on the fourth sub-theme. In the first one the author—Professor N. D. Uspensky of the Leningrad Theological Academy—developed the ecclesiastical aspect of the Eucharist as the means by which Christians comprise a united spiritual body, of which Christ Himself is the Head (Eph. 5. 23; Col. 1. 18). From the very beginning the historical development of the Eucharist set out from an evaluation of this divine precept as an empirical revelation of the principle of the Church: "One can say," Professor Uspensky said, "that the very 'nature' or essence of the Church is manifest in Eucharist unity. One Church and one Eucharist are two aspects of the same phenomenon." But throughout its history Christianity was influenced by many shortcomings of human nature which resulted in the cessation of Eucharistic communion between various parts of the Church. The last centuries have seen a marked strengthening in Western Christianity of the rationalist attitude to the Sacrament of the Eucharist, and this has made the Eucharist itself into the subject of inter-confessional controversies. In order to reestablish Eucharistic communion as an expression of general Christian unity the author suggests "renouncing the

rationalistic attitude to the Eucharist and taking the Patristic doctrine on it as a basis for convergence”.

Archbishop Janis Matulis of the Evangelical Lutheran Church of Latvia dwelt mainly on the Christological nature of the main topic of discussion. The power of Jesus Christ over history is absolute; it forms the basis of all creative phenomena and determines the ultimate meaning of the fate of the Church: *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also* (Jn. 14. 3). The Parousia and eternal life are the fulfillment of God's mercy which He will send down on the Church, freeing and uniting her.

Archbishop Matulis believes that in present-day conditions it is the job of the Christian to prove his freedom and unity by manifesting brotherly love in the most diverse and tangible forms. His affiliation to the Church determines the Christian's duty and possibility of living in concord, tolerance and love with all people of good will.

The discussion on the co-reports focussed mainly on the problem of the Eucharist as the central theme of ecumenical dialogue. In this respect the Eucharist is an essential topic of ecumenical discussions.

The general discussion was summarized in two concluding reports. The report read on behalf of Dr. Claire Randhall, General Secretary of the National Council of the Churches of Christ in the USA, laid down the following points which both sides should consider for discussion in future contacts: the question of intercommunion, the essence of the Church in the world, the problem of the current reappraisal of the value of human life at all levels: personal, social, national, racial and cultural, in other words, the question of the present revival of interest in human ontology. This is a question of the correlation between freedom and unity. If these two features are part of a single continuous process, as the facts prove, then we are connected with all forms of struggle for freedom.

The second speaker—Protopresbyter Prof. Vitaliy Borovoy—pointed out that dialogues did much for the cause of

mutual enrichment and the strengthening of mutual understanding. A considerable step forward had been taken towards convergence although the process of mutual understanding was retarded by the difference in theological traditions and types of mentality. The conference laid down a number of important theological questions on which the speaker gave a brief review from the Orthodox standpoint.

The Orthodox attitude to “intercommunion” is well known. This attitude is identical to the teaching and practice of the Early Undivided Church. The Early Church only shared the Holy Eucharist with those who were in complete communion with the Church on the basis of unity of belief and canonical system. And for us the path to Eucharistic unity is through the restoration of communion in the Church on the same basis.

From the Orthodox point of view a solution to the question of unity of the principles of faith and canonical system should be sought through ecumenical agreements and consensus on the problems of Baptism, the Eucharist, Holy Orders. This is a long and difficult path, but it poses the question in the right way.

The question of the relation of the Orthodox teaching on theosis to the Protestant teaching on justification by faith was merely put forward for discussion at the meeting. Orthodox teaching regards theosis as the ultimate aim of man. The Lord redeemed people with His Blood and gave them eternal salvation; but man must master this salvation in the struggle with his sins and evil on earth. Man is Christ's co-worker in the cause of his salvation and the salvation of others, and the culmination of this is the attainment by man of the moral state when “theosis”, as a priceless gift of God, becomes the lot of the redeemed in the Kingdom of Heaven.

The question of the role of the Church in history is a clear one for Orthodox believers: the Church was founded by Christ not only to serve the cause of salvation, but to “sanctify” the Temporal City which does not accept or even rejects redemption. So the Church is concerned with the whole of history.

Orthodox believers also see clearly from this the obligations of Christians in relation to mankind as a whole. At present these obligations involve participating with all people of good will in the fight against social, economic, political and racial evil, and for freedom and brotherhood of all people, for the dignity of the individual, for the rights of man, for peace throughout the world.

In conclusion the speaker dealt briefly with the practical proposals on future cooperation between the sides:

(1) To continue contacts by preliminary mutual agreement and preparation.

(2) To make provision for the possibility and desirability of convening *ad hoc* mixed groups of theologians on individual issues which might require urgent discussion or agreement for our further cooperation.

(3) To make provision for the possibility and even necessity of periodic meetings, and also *ad hoc* meetings on individual issues requiring urgent clarification, taking place between the members of our executive staffs—the National Council of the Churches of Christ in the USA and the Department of External Church Relations of the Moscow Patriarchate in the USSR.

(4) The feasibility and desirability of an exchange of professors of theology and mutual invitations for them to give lectures to students of theology and the clergy.

(5) To develop a regular and effective exchange of information in an organized manner.

The discussion on all the sub-themes took place in an atmosphere of frankness and mutual understanding and concentrated on the Christological topic: "Jesus Christ as the Source, Herald and Inspirer of Freedom and Unity". The participants were able to widen the area of agreement in relation to Jesus Christ's mission of salvation in the Church and in the world. The members of both delegations were unanimous that the direction of Christ's teaching towards man's spiritual life contained a call to active service through love for every man. In this service Christians should join forces with the followers of other reli-

gions, with all people of good will.

The sides agreed that from a Christological point of view on history the principal human rights were a gift from our Lord Jesus Christ. They should be realized both in the Christian community and in human society as a whole.

The need was expressed in the discussion for further study of the differences and similarities between the Orthodox doctrine of theosis and the Protestant doctrine of justification by faith.

In discussing the questions of Christian service for peace among nations those taking part in the conversations expressed their profound satisfaction at the present progress in the Soviet-American relations and voiced the hope that this progress would serve the good of the whole world. The delegations attached great importance to the positive contribution made by the Churches of both countries to the development of cooperation and friendship and the normalization of relations between the USSR and the USA. They acknowledged the need for further cooperation between the Churches of the two countries in the interests of establishing better relations between their peoples and in the interests of peace throughout the world.

A number of practical steps were put forward during the discussion on future relations between the member-Churches of the NCCC in the USA and the Russian Orthodox Church and other Churches and religious organizations in the USSR. In particular it was decided to continue theological discussion of the main theme of the 5th WCC Assembly in Nairobi during the reciprocal visit to the USA of a delegation of religious leaders from the USSR in February and March 1975.

Deacon VLADIMIR MUSTAFIN



Joint Meeting of the CEC Presidium and Advisory Committee in Liebfrauenberg, France, April 17-20, 1975

COMMUNIQUE

1. The CEC Presidium and Advisory Committee, meeting in fellowship and joy in the peaceful surroundings of Liebfrauenberg rising above the battlefields of old on the 30th anniversary of the end of the Second World War, thank Almighty God that the European Continent has gradually been moving towards an era of detente and peaceful coexistence.

The joint meeting reaffirmed its support of the work carried out by the Conference for Security and Cooperation in Europe and made arrangements for the convening of a consultation when the final resolutions are promulgated.

The participants are praying to our Lord Jesus Christ, the Prince of Peace, for all who are responsible for the furtherance of the resolutions at the conference.

2. Nonetheless, many serious problems remain within Europe. Reports concerning certain European countries were heard and practical measures taken.

Regarding the troubles in Northern Ireland, the Churches' financial support of the CEC Emergency Fund for Northern Ireland was continued and joint action with the *Consilium Conferentiarum Episcoporum Europae* in this financial undertaking approved.

The uncertainties continuing in Cyprus were discussed and telegrams dispatched to the Secretary General of the UNO and Archbishop Makarios urging the furtherance of a peaceful solution.

The situation in Portugal was considered and concern was expressed regarding the actions of those who are attempting to impede the establishment of a true democratic form of society.

3. The joint meeting approved the growing involvement of CEC in the work of Inter-Church Aid within Europe and its continuing relationship with CPC and other ecumenical organizations.

4. The further development of formal relations between CEC and CCEE were wholeheartedly welcomed as a step towards deepening understanding and greater cooperation.

5. In the light of the decisions and discussions

of the 7th Assembly of the Conference of European Churches, the problems and possibilities facing the European Churches were discussed most particularly in view of the appointment of a study director and a study programme drawn up for the deepening of European ecumenical cooperation and the Churches' contribution to the service of peace.

6. The Presidium and Advisory Committee rejoice in the continuing growth and significance of CEC and particularly the decision of the Bulgarian Orthodox Church to become a full member of the Conference.

7. Members of the Presidium and Advisory Committee welcomed the opportunity of communicating information regarding the concerns, work and witness of CEC to many congregations in Alsace where Albert Schweitzer, physician and theologian, and winner of the Nobel Peace Prize, was born. They were deeply impressed by the gracious reception accorded them by the Churches in the area.

8. The Presidium and Advisory Committee, with deep regret, were compelled to make big cuts in the budget of CEC planned for 1976 in the face of the severe financial shortfall in the income expected for the current year. Member Churches were requested to reconsider seriously the extent of their support for the Conference.

9. The Presidium and Advisory Committee gratefully accepted the kind invitation of His Holiness Patriarch Pimen of Moscow and All Russia to convene the next joint meeting at Zagorsk, in May 1976.

10. The Presidium and Advisory Committee thankfully acknowledged the achievement of the pioneers who, with faith, hope and vision, have been instrumental over the years in bringing an ever growing number of Churches to serve the needs of the European continent as a whole and the world at large. They face the future with quiet confidence in Jesus Christ, the King and Head of the Church, Who steers us to greater brotherhood, understanding and service, and commend the life and witness of the Churches to the blessing and guidance of Almighty God.

The Episcopal Synod— a New Development in Catholicism

The first session of the Episcopal Synod opened on September 29, 1967, in Basilica of St. Peter in the Vatican. The Mass was concelebrated by Pope Paul VI and 14 prelates: Cardinals — Gilroy (Archbishop of Sydney, Australia), Villot (Vatican State Secretary), Zoungwana (Archbishop of Ouagadougou, Upper Volta), Rossi (Archbishop of São Paulo, Brazil, now Prefect of the Congregation For the Evangelization of the Peoples), Conway (Primate of Ireland, Archbishop of Armagh), Krol (Archbishop of Philadelphia, USA), Darmajuwana (Archbishop of Semarang, Indonesia), Felici (Chairman of the Commission For the Revision of Code of the Canon Law); the following archbishops who have since become cardinals: Parecattil (Archbishop of Ernakulam, India), Primatesta (Archbishop of Cordoba, Argentina), Flahiff (Archbishop of Winnipeg, Canada); Archbishops — Miyoyo of Tabora (Tanzania) and Nguen Van Binh of Saigon, and Titular Bishop Rubin of Serta, who was appointed Permanent Secretary of the Episcopal Synod.

Bishop Wladyslaw Rubin (a Pole by nationality), who specializes in the work of permanent episcopal conferences, was appointed General Secretary of the Synod (for an indefinite period) by the Pope on February 23, 1967. He has already conducted four sessions of the Episcopal Synod instituted by Pope Paul VI and, in fact, carries on the correspondence with the episcopal conferences of which there are some 97 throughout the world this year. These national conferences constitute the main part of the general secretary's work. Strictly speaking the Episcopal Synod itself is an institution for decentralizing the Catholic Church and the Vatican, and the episcopal conferences are small local national Churches which are united through the central Episcopal Synod set up in 1967. Bishop Rubin has made

great progress in the last seven years and now occupies an important place in the Vatican.

The normal Vatican ceremonials were somewhat simplified on the first day of the synodal session. The Court Guard did not attend, for example, and only a few Swiss Guards were present. Order was maintained by a number of Vatican employees in civilian clothes. The speech which the Pope made after Mass troubled and surprised many of those present because of its pessimistic note. The tone of the speech was partly due to the Pope's poor state of health and partly to the constant pressure of certain elderly cardinals who exaggerate the danger which has been threatening the Christian faith in recent times. Reminding them of this faith Pope Paul outlined the main aims of the Synod: the preservation of the Catholic faith through the regeneration of its power, its plenitude, its vitality, its progress, its concord both in the doctrinal and historical respects; the recognition of this faith as a vital principle of Christian life, as the cause and justification of the Church. Then Pope Paul quoted from the opening address of Pope John XXIII delivered at the first session of the Second Vatican Council, where he says that the Council wanted to pass on the Catholic teaching in its entirety, without weakening or distorting it. But Pope Paul refrained from repeating the famous words of Pope John pledging himself to give a new formulation to the teaching of the Church whilst leaving its essence untouched. This meant that Pope Paul expressed the idea of John XXIII more moderately.

In addition he condemned in no uncertain terms certain post-Council propositions and modern theological statements. The anxiety about doctrinal fidelity expressed at the beginning of the recent Council in such a solemn way, Pope Paul declared, should have governed this post-Council period and made people more vigilant of the fact that the dangers threatening the faith have become more serious and more nu-

merous. These dangers are very considerable because of the a-religious tendencies in the modern consciousness — those insinuating threats which are manifest in the very depths of the Church through the work of certain theologians and writers. The latter, Pope Paul went on, wish to give a new expression to the Catholic teaching, but they are more often interested only in adapting the dogmas of faith to secular thought and language than making dogmatic authority their standard. And so they assert that they can, by disregarding the needs of the right faith (the Pope said “orthodoxy”) choose those truths which, if one judges by personal and instinctive preferences, seem admissible.

The first session of the Episcopal Synod was concerned mainly with a review of the reform of the *Codex Iuris Canonici* of the Roman Church. Although this is an extremely complex and voluminous subject, only four days of the session were devoted to it. It should be remembered that a complete codification of the canon law was published for the first time on May 27, 1917, as the result of work started in 1904. This work was completed under the famous Cardinal Gasparri (who was Pope Pius XI's state secretary on his death) and involved the interpretation, clarification and systematization of all the canonical material which the Roman Church had accumulated during her two thousand years of existence. Prior to the publication of the codex in 1917, apart from the civil laws issued by the Catholic Church when the papacy laid claims to state power, all the canons comprised a gigantic mass which one Catholic theologian had every reason to call “the river of two thousand years' history.”

In his foreword to the codex, Pope Benedict XV (1914-22) stated that his predecessor Pope Pius X had rightly pointed out that in view of the inevitable changes in circumstances and human requirements it was becoming clear that the old canon law was no longer achieving its purpose. An immense number of laws had appeared over the centuries; some of these were abolished by the Church authorities, some went out of use, and others became difficult to apply in contemporary conditions or

less beneficial for the general good. There were also cases, the foreword went on, when the canonical rules had grown so much in volume that many of them were unknown to experts in ecclesiastical law, let alone ordinary mortals. So, despite the great value of the summary of resolutions undertaken during the time of Cardinal Gasparri, it became clear, especially after the Second World War, that, in the words of Pope John XXIII in his address of January 25, 1959, revision of the whole canonical text was “anticipated and desirable”. The same Pope expressed the wish that the two conferences which he had convened — the Synod of the Roman Diocese and the Second Vatican Council — would deal with this question and set about a thorough revision of the Roman Church's canon law.

This revision became a real “sign of the times”. In the sixties leading Catholic publications in various countries devoted a whole host of articles to it. This activity seemed to begin in Spain where, incidentally, a major disagreement flared up at the beginning of 1974 in Bilbao between Bishop Año-veros Ataún and the central government: in Bilbao the law faculty devoted some 500 pages of its publication *Estudios de Deusto* to the question of the revision of the codex in 1961. Father Oersi, a professor at the Gregorian University, wrote several articles on the same theme in which he summarized the most widely-held views of Catholic canonists and contemporary churchmen. For us it is particularly interesting that the opinions, summarized by this influential canonist, might be expected from an Orthodox. Although much was said and written in our own Church about various aspects of canon law and the “laws in the Church”, from the point of view of Catholic thinkers it is more unusual when their own representatives rise up against the “law” in the Church.

Father Oersi had just this in mind when he wrote that for many people in the Roman Catholic Church the idea of canon law has become rather ambiguous: every law has a state basis and a formalism of a state type. And this state basis applies to that “legalism”

which has always been more typical of Catholicism than Orthodoxy. Now Catholic circles also blame the fixed law for not being able to have either love or mercy as its ultimate aim. The old canon law of the Roman Church could not, of course, take account of the ecclesiology of the Second Vatican Council, nor be based on it. Naturally, the constitution of the Vatican Council *Lumen Gentium* contains an instruction that the Church is a visible and thereby a human organization. But it also underlines in a decisive and comprehensive manner that the Church is primarily a "mystery", that is, the kind of human reality which is moved by the Spirit of God, that she is an expression of God's people who live through the grace and strength of the Sacraments—Baptism and Eucharist before all else.

Another "accusation" against the canon law is what the same author (Father Oersi), expressing his opinion of various Catholic thinkers, calls the exorbitant increase in regulations which have destroyed our glorious freedom in Christ. On this we can say (and it has been said in the Synod) that one single judicial codex contains over 200 canons. It is quite interesting to note that many such arguments were advanced by the first session of the Episcopal Synod, and the "spirit of the age" was undoubtedly taken into account. But obviously the whole question of canon law requires further discussion by the Synod.

The business part of the Synod opened with the presentation of a preliminary report by Cardinal Felici, the chairman of the permanent Pontifical commission (which Pope John XXIII set up on March 28, 1963) on the revision of canon law. Cardinal Felici insisted on the need to observe during further elaboration of a new codex not only the canons of the Holy Scriptures, Church tradition and the resolutions of the Second Vatican Council, but also legislative foundations. He pointed out that his commission was in particular need of the judgments of the Episcopal Synod. This commission is made up of 48 cardinals, 38 archbishops and bishops, 18 Monsignors, 38 priests and 10 lay professors. They are now distributed among ten or more subcommissions whose

working sessions numbered in the hundreds.

In the few days that the Synod allotted for discussion on the new *Codex Iuris Canonici* of the Roman Church 49 speeches were made and 28 members' reports read out. The bishops' reports went off quite smoothly, since their thinking is steeped in the study of the Church canons which they all have to use daily in their dioceses. As a result their judgments on this question were marked by competent and thorough preparations. Some of them were extremely long. Undoubted interest was attached to the speeches of the prelates representing the major episcopal conferences, such as Cardinal Rossi, the then Bishop of São Paulo and Brazil, where the episcopal conference numbers over 220 bishops. Cardinal Rossi talked of the need for a codex in the Gospel spirit of Christ. The majority of bishops who spoke in the Synod expressed similar sentiments. A detailed report was given by the Archbishop of Santiago de Compostella (now deceased) Cardinal Quiroga y Palacios, from whom an extremely conservative line was expected. In actual fact he spoke moderately and in great detail on behalf of the episcopate of Spain, which has just over 90 bishops. A very interesting report was given by the Bishop of Pueblo de los Angeles Márquez y Tóriz, representing the Mexican episcopal conference, which has over 70 prelates. In stressing the need to distinguish religious from civil law, the Mexican bishop quoted the garish formula: for religious law *suprema lex—salus animarum* (salvation of souls is the final law).

Cardinal Lefèbvre (now deceased), the Archbishop of Bourges, delivered a remarkable speech. The cardinal asked whether the review of the canon law would involve a simple revision or a complete alteration (which would be an effulgent sign for all—the practising, the non-practising and nonbelievers); the French episcopate (127 bishops) desired a complete reappraisal of the codex: the present codex is too "legalistic"; what was required was that all those who come into contact with Church legislation should understand its spirit—the spirit of Christ. Cardinal

Döpfner, the Archbishop of Munich and Freising, who spoke on behalf of the 70 German bishops, said that modern man does not understand when a law is imposed upon him without explanation. The new codex should therefore be as clear and concise as possible. Cardinal Franjo Šeper representing the 16 Yugoslav prelates spoke out against "privileges that smacked of feudalism". All the speakers agreed in this respect: they all criticized the old *Codex Iuris Canonici*. The Synod also dealt with the "basic law" for the whole Catholic Church throughout the world being discussed by the Commission for the Revision of the Codex. This law will, it seems, serve as a preamble to the new codex. It is extremely significant that 13 episcopal conferences came out in favour of this preamble being the new short codex itself. Cardinal Felici spoke on two more occasions after his preliminary address. He expressed his agreement with many of the Synod members' conclusions and promised to take them into account in future work on the new codex.

* * *

Whilst the Episcopal Synod devoted four days (which is not, of course, sufficient time) to the first topic—the *Codex Iuris Canonici*, they were able to set aside six days for the discussion of the second theme—the dangers threatening the Christian faith. This is also a very short amount of time, if one considers the scope of this theme which touches on all the humanities and the Sacraments, the Divine Revelation, Christology, ecclesiology, anthropology, psychology, eschatology, liturgics and man's involvement in the affairs of the world. The theme was divided between these headings, a direction being given at the outset as to what was acceptable and correct in all the manifestations of modern thought, and what was inadmissible and erroneous. Here, however, one must consider the great delay in sending out the questionnaire material to the bishops: the basic material was only sent out to the episcopal conferences in July 1967, whilst the opening of the Synod itself was set for September 30.

In these conditions the episcopal conferences were unable to give the material sufficient attention. In fact prob-

ably only one German conference was able to discuss this theme sufficiently thoroughly. On the other hand, the absence of a sufficient number of experts on the questions posed to the bishops was one of the main shortcomings for the majority of episcopal conferences before the first synodal session. The very title of this second theme was not in our view as it should have been. But at any rate for some it could have a negative ring like the *Syllabus errorum* appended to Pope Pius IX's Encyclical of December 8, 1864. Nowadays this title is too reminiscent of the famous letter written by Cardinal Ottaviani in 1966 to the episcopal conferences on "doctrinal errors". In their replies to this letter the majority of episcopal conferences (and in particular the French conference) insisted not on any fresh collections of errors, but on the role of papal dogmatic authority which had to consider the questions which the modern world had posed the Christian faith, and give the correct answers to these questions itself.

This letter might appear as an attempt on the part of the papacy to secure a collegial decision from the episcopate. But as we have already pointed out, the episcopal conferences could not have had enough time before the appointed opening of the Synod to make a detailed survey of the stated dangers. Whilst the material took up only about 20 pages, this did not make things any easier, as the comparative significance of the errors could not be sufficiently emphasized or developed due to the relative shortness of the text. So it can be said that the prelates' speeches on this question were rather uneven. The bishops from the developing countries exerted a strong influence on the course of the discussion (as they did during the Vatican Council). Specifically the episcopate from the African countries explained in simple terms that in their countries it was more a question of popularizing than protecting the Church.

As far as the African bishops were concerned, it was significant that they asserted that their young Churches were threatened not by rationalism, but by syncretism and even magic and superstition. They did not see that distortion

of theology presented any threat to them; this had little relevance to them, as it was still too early to talk about theology in their countries. It would be several years before they would be in a position to delve into scientific theology. And the young Churches found themselves in an entirely different situation to the old Churches as regards the second and even the first theme discussed at the Synod: the theological errors caused by the crisis of civilization and the correct *Codex Iuris Canonici*.

And for this very reason they required to a considerably greater extent than the old Churches the use of what science (with the strong Catholic influence) has in recent years called "subsidiarity", that is, independence or horizontal decentralization (at any rate, a great deal more than in previous years). Episcopal conferences in places far distant from the Curia, Rome and Europe have long insisted on this kind of subsidiarity, the need for which is evoked by what is called "pluralism" and by the diversity in the origin and level of development of the world's cultures. And this, of course, applies not only to Africa.

The former Archbishop of Barcelona, Monsignor González Martín (since 1971 the Archbishop of Toledo and since 1973 a cardinal), was probably right when he said that if the Church intends to sustain the irreversible positive impulse of the Second Vatican Council, she should pause for a while on her journey so as to take note of the obstacles which have arisen in this direction because of her very orientation. If mistakes overfilled the mind and consciousness of believers, that would be the end, of course. So it is not a matter of condemning or not condemning; it all depends on the reliability and guarantee of correct understanding of the positive impulse. This the Pope does constantly, and the Synod cannot do otherwise.

An extremely significant speech was made by the Archbishop McGrath of Panama, who spoke on behalf of the Central American episcopal conference and on behalf of the South American members and counsellors of the Secretariat for Nonbelievers. He said that to them the "arguments" sent by the Vatican

seemed remote questions which had an echo in certain quarters, but did not represent for them the centre of religious problems. The centre of religious problems is a profound mutation, a change which the South American continent is also experiencing and for which its population was not prepared, a change caused by the political, economic and scientific influence of other, more advanced nations; this influence also affects the faith. In Europe this change has taken place in the course of several centuries while in Latin America—in the space of just a few years. It assumes the following forms: the population explosion, internal migrations, urbanism, concentration of poor people in large cities, poverty and insecurity. At the same time the mass media popularize the urge for the good things of modern civilization. The Church should have provided an answer. By the Church is meant not only the hierarchy, but churchmen and priests. Here one encounters a great difficulty. The intellectual structure of the people of Latin America is static and individualistic. The fact that the intellectual structure of the Church seems fixed gives rise to reaction not against the Christian faith as such, but against religion, which appears as an obstacle to progress.

This statement is correct and significant. It should be pointed out that analyses of this type usually come from the bishops of northern countries. Undoubted interest was attached to the speeches of the German bishops, particularly those of the Primate of the FRG, Cardinal Döpfner, the now deceased Cardinal Bea; the Archbishop of Paderborn Cardinal Jaeger (also now deceased), and one of the most brilliant Christians of our time Archbishop Volk of Mainz (elevated by Pope Paul VI to the dignity of cardinal in 1973). Interesting speeches were also delivered by the Primate of England and Wales, Cardinal Heenan (Archbishop of Westminster); the Primate of the Netherlands, Cardinal Alfrink (Archbishop of Utrecht); the Primate of Belgium, Cardinal Suenens (Archbishop of Malines-Brussels), and Archbishop Martensen of Copenhagen who spoke on behalf of the episcopal conference of the Scandinavian countries (8 members).

Somehow or other, when Cardinal Browne (now deceased) pronounced the content of the theological theme to the Synod, it immediately became clear that the bishops did not react favourably to it. Cardinal Browne was of Irish nationality and belonged to the old guard of the Roman Curia. Being in the old *Sanctum officium* he voiced in large measure its views, which the majority of the Synod members objected to. These were objections against their extreme pessimism and over-negative style. The bishops in the Synod found unacceptable the old Vatican tone of condemnation which ran through the speech. The majority view of the Synod was expressed by Archbishop Muñoz Vega of Quito (elevated to cardinal in 1969) in one single phrase: "Church immobilism is more dangerous than mistakes." Cardinal Bea (now deceased) voiced a similar view when he said that Divine Providence allows people to make mistakes so that the faith be purified. Other cardinals spoke about a crisis of faith; Cardinal Heenan said that the Church should rejoice in crisis: if there were no theological disagreements, this would mean a drawing near not to life, but to death. Cardinal Léger, who left his post as leader of over a hundred Canadian bishops to go as a simple missionary to an African leper colony, said that the crisis in the Church was caused by the transition from a juvenile to an adult faith. But the first to speak in the discussions on the theological question was Cardinal Duval (a Frenchman by nationality, who is now Archbishop of Algiers). He said that not only the Pope, but the whole Church is called on to act with extreme humanity, speed, energy and courage to advance the cause of justice in the world. And although some of her undertakings would entail great difficulties. Teilhard de Chardin was still right when he said: "The world tomorrow will belong to those who bring the earth, even from the earth itself, more hope". This first speech in fact expressed the mood of the Synod.

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On the third day of the discussions on the theological theme the Archbishop of Lima (Primate of Peru), Cardinal Landázuri Ricketts, proposed that a commission be formed from the mem-

bers of the Synod who specialize in theology to extract from the discussion the most important questions on which the Synod could take practical decisions and then present them to the Pope. This meant that it was being proposed to review or even replace the "arguments" which Cardinal Browne presented to the Synod by another text drawn up by this new Synod commission. Cardinal Landázuri's proposal was reminiscent of a similar case when, at the start of the Second Vatican Council, French Cardinal Liénart (now deceased) and German Cardinal Frings (now retired due to old age and almost complete loss of vision) requested that they reelect the commissions which had been preparing "plans" of the questions put to the Council beforehand. The formation of the synodal commissions was incidentally envisaged in Article 34 of the third and final part of the rule on the Episcopal Synod of Pope Paul VI. On the following day (October 8) all three chairmen (after discussion with the Pope) accepted this proposal and the elections for the synodal commission were set for October 11, when, however, none of the Synod members obtained the requisite two-thirds of the votes.

On that occasion the following persons were singled out: Titular Bishop of Vittoriana—Vicar of the Archbishop of Milan—Carlo Colombo (the personal theologian of the present Pope), who received the highest number of votes—92 (95 votes were needed at this session of the Synod to obtain two-thirds of the total); Cardinal Seper, who received 91 votes (he was not yet Prefect of the Congregation for the Doctrine—the former *Sanctum officium*—and obtained such a large majority because there was a great deal of talk in Vatican quarters about his coming appointment); Cardinal Döpfner—78 votes; Cardinal Suenens, who received 54 votes, as did Monsignor Volk, (not then a cardinal) and Monsignor Wright, Archbishop of Pittsburgh (since elevated to the dignity of cardinal and appointed to the post in the Consistorial Congregation, held until then by Cardinal Confalonieri. Before the very first session of the Synod the Consistorial Congregation was renamed the Congregation for the Bishops); Archbishop

McGrath of Panama received 52 votes. Then came Cardinal Veillot (the Archbishop of Paris, who died shortly afterwards)—48 votes; the same number of votes went to the Uniate Archbishop Edelby from Syria, who represented the Melchite Patriarch Maximos IV in the Synod.

Since the first elections in the Synod of the eight selected members of the commission were something of an experiment and not of an official character, there was a division of forces. We can thus quote the results of other members who by virtue of their authority and popularity in certain Synod circles received over thirty votes: Father Arrupe, General of the Society of Jesus—42 votes; the Archbishop of Paderborn Cardinal Jaeger and member of the Society of Jesus, Father Wilhelm Bertrams, an expert of the Congregation for the Doctrine and a member of the papal commission on the revision of the canon law (whose speeches obviously caught the attention of the Synod)—41 votes; the Archbishop of Philadelphia Cardinal Krol—38 votes; Cardinal Garrone, who was in charge of Catholic education, and is now prefect of the same congregation and the "great chancellor" of the Gregorian University (formerly Archbishop of Toulouse, he is one of the most brilliant archbishops of France); Cardinal Dearden, the Archbishop of Detroit and Archbishop Charrière, formerly of Lausanne, Geneva and Fribourg, who retired in 1970 in 1963 he came to Moscow and Zatorsk as the representative of Pope Paul VI for the 50th anniversary of the hierarchical service of His Holiness Patriarch Aleksiy) each received 34 votes; Archbishop Doumith of Sarba (Maronite)—33 votes; the Archbishop of Quito, now Cardinal Muñoz Vega—32 votes and Bishop Lorscheider of Fortaleza (Brazil)—30 votes. It is interesting that the lowest number of votes—14—were cast for the official speaker on this theme, Cardinal Browne.

On October 12, the second ballot yielded the following results: Cardinal Seper (Yugoslavia)—140 votes; Monsignor Colombo (Italy)—128 votes; Monsignor Wright (USA)—110 votes; Cardinal Döpfner (FRG)—95 votes; Cardinal Veillot (France)—78 votes;

Monsignor McGrath (Panama)—78 votes; Cardinal Suenens (Belgium)—71 votes; Monsignor Edelby (Syria)—69 votes. Cardinal Seper received such a large number of votes because before the second election the Pope appointed him chairman of the dogmatic commission. Immediately after the elections the Pope appointed four members to the commission as laid down by the synodal rule: Archbishop of Ouagadougou Cardinal Zoungrana (the Upper Volta Republic in West Africa); Archbishop Muñoz Vega of Quito; Archbishop Cordeiro of Karachi (Pakistan) and Archbishop Taguchi of Osaka (Japan). The last three prelates were made cardinals on March 5, 1973. The aim of the commission set up on the proposal of Cardinal Landázuri Ricketts was defined precisely: in a period of ten days it was to draw up a report to the Synod which would then record its opinion through a vote. The commission elaborated six points which it referred to as "principles". The Synod adopted a resolution through a general ballot on all six of the commission's points. These points could be formulated in the following way: the first point underlined the need to preach the faith. The faith depends on the way it is spread. While preaching the faith is the first duty of bishops, the second point deals with their personal and collegial dogmatic authority as the successors of the Apostles. It is necessary to explain to believers in modern terms the filial obedience to dogma and unity with the episcopate. The third point envisaged that a pastoral approach to believers should be peculiar to the dogmatic authority. If dogma must be protected, this cannot take place with the aid of condemnations. The fourth point emphasized the need to show that the message of the Church meets the needs of mankind by taking account of the quests and progress of theology and restraining the recalcitrant, the overbearing, and the pertinacious. The work of modern theologians is important, but they have a great responsibility. To seek the truth, to make it more profound by facilitating the cooperation of theologians with each other and with dogmatic authority—these are the tasks of the episcopate (and especially through the doctrinal

episcopal conferences). The fifth point deals with the creation and not destruction of dogma: all those who teach, write or preach must act in permanent contact with the dogmatic authority and follow its directives. The sixth point envisaged that bishops in conjunction with priests and monks should coordinate their teaching with the realities of life and act in the spirit of the well-known social encyclicals such as *Mater et magistra*, *Pacem in terris* and *Populorum progressio*.

On October 27, the Synod voted on the theological theme. The voting took place on the six following points: 1) the need for constant preaching of the faith; 2) the bishops should present genuine dogma both personally and collegially; 3) the means of stating dogma should be pastoral; 4) the work and responsibility of theologians; 5) exposition of the teaching of the Church; 6) agreement between witness by word and witness by deed. One hundred and eighty-two members of the Synod took part in the voting. The results were as follows: "in favour"—144; "relatively in favour" (*iuxta modum*, with amendments)—31; "against"—4; there were two abstentions and one invalid vote. This concluded the business of the main question discussed at the first session of the Episcopal Synod. There were three other themes at the session, but it is impossible to go into detail about them in an article of this size. From October 11 to 16, the Synod dealt with

the question of renovating the seminaries and religious education; from October 16 to 21—with the question of mixed marriages; from October 21 to 25 it considered the question of liturgical reforms.

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The Episcopal Synod consists mainly of members of national episcopal conferences elected by ballot; before the first session there were some 95 of these conferences. The major Catholic countries, however, elected one representative for every 25 bishops. This meant that Italy, France, Brazil, the United States, Canada, the FRG and Spain each had several representatives in the Synod. Some 135 members elected by their episcopal conferences took part in the first session. According to the regulation three kinds of Episcopal Synod exist: 1) general, including the greatest number of prelates elected by the episcopal conferences (such was the first session of 1967; 2) extraordinary, which is attended by all the chairmen of the episcopal conferences (as the second session of the Synod) and is convened to resolve or discuss urgently general Church problems; 3) on special (regional, continental or local) problems which involve all prelates (with the exception of the central staff) directly concerned with the particular affairs and questions. So far there have been no Synod sessions of this kind.

ALEKSANDR KAZEM-BEK



The Foundations of Christian Morals

The Sermon on the Mount delivered by our Saviour was preceded by two significant meetings, one with His secret disciple, the pharisee Nicodemus (Jn. 3. 1-21), and the other with the Samaritan woman (Jn. 4. 4-42).

In His conversation with Nicodemus Christ taught of being *born again* (from above*), born of the Spirit of God, and in Samaria He taught of God the Spirit and of the worship of the Father *in spirit and in truth*. Nicodemus was not known of spiritual birth before his meeting with the Lord. As St. John Chrysostom puts it, he was a natural man whose mind worked in the manner of this earth.¹ What interested him was the same question that troubled many other men: was this Teacher and Miracle Worker an ordinary prophet, or was He the Christ, the promised Messiah? His desire to find the answer to this question is evident in the words with which he addresses Christ: *Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him* (Jn. 3. 2).

Taking His cue from Nicodemus' inner state and aware of the man's spiritual blindness and fundamental unreadiness to receive the Truth, Jesus Christ speaks to him of the necessity of spiritual birth: *Except a man be born again, he cannot see the kingdom of God* (Jn. 3. 3). These words found no echo in the heart of His interlocutor, who took them to mean a second birth from the womb.

Christ was indulgent enough with Nicodemus to explain to him that *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit* (Jn. 3. 5-6).

St. John Chrysostom says that birth is meant here not in fact, but in dignity and grace.² Birth in dignity is the spiritual rebirth of the man who strives constantly for the spiritual, heavenly and eternal, for man as the image of God is called to live continuously with God and in God. Birth through grace is the part played by the Holy Spirit's grace in man's birth, in his regeneration—justification and sanctification.³

All this was difficult for Nicodemus to understand. In the last words spoken by the Saviour he saw a fresh mystery, and that is why he asked: *How can these things be?* (Jn. 3. 9). Jesus Christ explained that He was teaching not of worldly, but of heavenly things, that He was the Christ, the Son of God, come down from Heaven, *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life* (Jn. 3. 14-15).

Our salvation contains many hidden mysteries and ineffable spiritual blessings linked with them. The greatest and most fundamental mystery, along with the greatest blessing, lies in the fact that *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16).

Man should respond to this salutary love of God first and foremost with faith in it and in Christ, as the Son of God and the Saviour of mankind, Who came not to judge but to save those who believed in Him, Who came as the Light to illumine those who languished in darkness and sought God's Truth, so that they should live and find salvation through it.

The Gospel does not tell us whether Nicodemus accepted the exalted spiritual teaching of the Saviour or whether his faith in Christ as a teacher devel-

* According to the Russian and Slavonic versions.—Ed.

oped into faith in Him as the Son of God.⁴

The Apostles of Christ also strove to understand the mystery of spiritual birth granted from above. St. John the Divine, for instance, speaking of the Logos and of those who did not accept Him, has this to say: *But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* (Jn. 1. 12-13). These words of the Evangelist contain two unfathomable mysteries, that of birth from God and that of the power to become the sons of God.

Children inherit from their parents their nature and their attributes. And what do His spiritual sons inherit from God? First and foremost such attributes of God's grace as love, holiness, goodness, light, kindness, peace, truth, righteousness and purity.

We first inherit the gifts of God through the Sacraments of Baptism and Chrismation and they develop and grow throughout the Christian's life.⁵

In Jesus Christ's conversation with the Samaritan woman by Jacob's well, the Lord revealed the truth of the *living water, springing up into everlasting life*,⁶ and then, speaking of the worship of God, He said *...the true worshippers shall worship the Father in spirit and in truth* (Jn. 4. 23), because *God is a Spirit: and they that worship him must worship him in spirit and in truth* (Jn. 4. 24).⁷

When Jesus Christ states that God is

Spirit, He is saying, according to the interpretation of St. John Chrysostom, that God is incorporeal and that for this reason *they that worship him must worship him in spirit*.⁸

And what does worshipping in Truth mean? "Earlier rites, like circumcision, burnt offerings, sacrifices and the burning of incense, were merely symbols, whereas new Truth has come. Now it is not flesh that we must circumcise, but evil thoughts, now we must crucify ourselves, exterminate and mortify our unreasonable desires".⁹ It is this that is meant by worshipping *in truth*. But only one who is born in the spirit can worship in this way.

After her conversation with Jesus Christ the amazed woman hurried to the city and on hearing what she had to say the Samaritan people went to Jesus Christ.

The Saviour's conversations with Nicodemus and with the Samaritan woman revealed His teaching about God as Spirit and about the spiritual worship of God by those who believe. In this way He established the concept of spirituality, of spiritual feeling, the spiritual man as compared with the non-spiritual, the natural man, the man of this world, the man of the flesh.

Our Lord Jesus Christ's summons to beatitude is addressed to the man who has passed through or who is passing through the process of spiritual birth, and who already partakes in the effects of the summoning and illumining grace of God, leading to faith in Christ, the Son of God and Saviour of the World.

1. "Blessed are the poor in spirit: for their's is the kingdom of heaven" (Mt. 5. 3)

Once upon a time amidst thunder and lightning that shook the earth and made men tremble, the voice of the trumpet, resounding from the summit of Mount Sinai, revealed to the Jewish people the ten commandments of the Law of Moses (Exod. 20).

And now, on the slope of a small hill among the green fields of Galilee, in the silence, a meek Divine Teacher teaches the people like a father teaches his children, raising their minds and hearts, up the steps of a ladder as it

were, from the earth up to Heaven, granting beatitude for each virtue, for each accomplished step.

The virtuous are granted beatitude first of all, because unlike Nicodemus those who listened to the words of Jesus Christ found bliss from the very fact of communing with Him, the Christ, the Son of God. They were blessed in their deed (Jas. 1 25), that is to say, the commencement of communion with Christ whom they listened to with open hearts. All that lay before them was to

be strengthened in the virtue closest to their hearts and be perfected in it.

Christ, Who could see which among the crowd were capable of acquiring poverty of spirit, which capable of mourning for their sins, which were the meek, which thirsted for righteousness, which were the merciful and which capable of preserving their purity of heart, said that each of them would be rewarded the highest reward before God if he gave himself up entirely to the service of this virtue. The other virtues, too, would become his, since they all abide in the spirit of man, one and indivisible. For he who is faithful in little things will be faithful also in greater ones too, and he who is faithful in one thing shall be faithful in all the rest. And on the contrary, *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all* (Jas. 2. 10). To begin with it is important to attain spiritual perfection at least in that virtue that is closest to a man's heart.¹⁰

The nine Beatitudes can be viewed as a single system, a ladder ascending in virtues. Christ calls us first of all to acquire *spiritual poverty*, and meekness, and only then to rise step by step to the full spiritual embodiment of the lofty Christian ideal.

Man becomes aware of his poverty of spirit from the moment when the summoning and illumining grace takes effect within him, when his spiritual birth from above commences. The first thing to be revealed to the spiritual infant is his helplessness, the incompatibility of his present spiritual state with that to which he is being summoned, the perfection of which is gradually revealed to his spiritual gaze. The human spirit is the chief motive force of our salvation. We are bound to God not by the soul, but by the spirit, and it is not through the soul but through the spirit that God's good will descends upon us.

It is in the spirit of man that the image of God is most truly reflected. Our spirit trembles before God when it establishes contact with Him in prayer, meditation, reading the Word of God, in the Sacraments, divine services, good deeds, and so on.

Only when it is humbled will our spirit become aware of the chasm which separates man from God, will know that God is all, that within ourselves is nothing worthy of the Lord or pleasing to Him, nothing that is our own except our sins, and that the plenitude of spiritual life consists in renunciation of self, in giving oneself entirely to God and to others. Only by sacrificing ourselves will we find ourselves in the plenitude of life lived for God and for others. And to find ourselves in God and in others, we must lose our own self. This is the dialectics of the Christian consciousness and of Christian attainment. Our spirit, renewed in God, knows that human life belongs to Him and always and in all things is dependent upon Him, and that we must be in steadfast contact with Him, begging His help and living in the hope that the benevolent Lord in His mercy will not abandon us in our helplessness.

The righteous men of the Old Testament were aware of their insignificance before God. As Abraham said of himself, *I am but dust and ashes* (Gen. 18. 27). David, king and prophet, cried out, *I am a worm, and no man* (Ps. 22. 6). *I am poor and needy* (Ps. 86. 1). And Moses prayed to God *I am slow of speech, and of a slow tongue* (Exod 4. 10). The Prophet Isaiah said to himself: *I am undone; because I am a man of unclean lips* (Is. 6. 5). And the nearer the saints of the New Testament Church drew to God, the stronger were they aware of their "smallness" and unworthiness before God, and were filled with the most profound humility. Some of them declared as they died that they had not even started their salvation, others that there was no place for them even in Hell, and yet others that even the earth would not accept their sinful bodies. St. Macarius the Great said: "I have not yet become a monk, but I have seen them. Forgive me, brothers!"

Truly great was the humility of the Holy Fathers!

"The poor in spirit are those who are humble and contrite of heart," says St. John Chrysostom.¹¹

Humility is the foundation of all virtue. "Even if you distinguish yourself," says St. John Chrysostom, "by

your fasting, prayers, alms, chastity or whatever other virtue, without humility all this will be destroyed and perish.”¹²

There is no salvation without humility. Not one of the virtues can be pleasing to God or salutary to one who has not known humility, while humility in itself, according to the Holy Fathers, can save us.¹³

Humility was regarded highly in the Old Testament. As the writer of the Psalms says: *A broken and a contrite heart, O God, thou wilt not despise.* And he saw the results which humility will bring when he said: *I was brought low, and he helped me* (Ps. 116. 6).

In the New Testament the Saviour Himself gave us the greatest example of humility (Mt. 11. 39; Jn. 13. 14-16). His entire life teaches us humility. And the Mother of God says of Herself: *For he hath regarded the low estate of his handmaiden* (Lk. 1. 48). The Apostle Paul considered himself the first among sinners (1 Tim. 1. 15), and said that he was *compassed with infirmity* (Heb. 5. 2). The publican of the Gospel saw nothing within himself but sinfulness, and simply hoped in God's mercy.

The ways in which people attain humility are different: sometimes it is through sickness, sorrow and misfortune, sometimes through being persecuted by others or oppressed by disease. “True humility,” says St. John Chrysostom, “comes when we turn from our sins to God.”¹⁴

In the human soul humility is countered by pride which struggles ceaselessly with the virtue trying to destroy it.

We know that all the evils that bring man to perdition are the results of pride: the fall of Lucifer, of Adam, of Cain, and so on. And to this day pride is the chief enemy of humility, and overcoming it with God's help is the first task to

be undertaken for our salvation, for *God resisteth the proud, but giveth grace unto the humble* (Jas. 4. 6).

The attainment of humility is linked with overcoming our own self and pride, and with the victory over our passions and the temptations and seductions which face us. True humility prevents us from passing judgement, from envying, being angry, arousing anger in others, hurting or rebuking them, and enables us to help others, pray for all, and bear everything that happens to us calmly as coming from God. He who has attained deep humility sincerely considers himself the unworthiest among men and attributes all his attainments to God. “This is the perfect humility of the saints,” says Abba Dorotheus.¹⁵ St. John of the Ladder gives three main indications of true humility: “The first is when the soul receives all humiliations with joy as a cure for all its diseases of sin: the second, when nothing and nobody rouses it to anger, and the third, when it no longer believes in its own virtues, attributing all to God and constantly longing to learn.”

Christian humility is free and highly fruitful. There is not the least servitude, ingratiating or flattery in it. The humble Christian cannot be the servant of other men, because then he would not be the servant of Christ, for the servant of Christ is free in Christ as the Highest Truth. Love for Christ and devotion to Him allow the believer to call himself the servant of Christ, and by essence of his regeneration through grace he is a freeborn son, a *child of God*, and not a slave.

The poor in spirit, those of humble heart, will inherit the Kingdom of Heaven. This kingdom is *within you* (Lk. 17. 21), in the spirit and in the humble heart.

2. “Blessed are they that mourn: for they shall be comforted” (Mt. 5. 4)

Sorrow and grief enter the soul of one who has attained poverty of spirit, has become aware of the power of sin over his soul, and they wring an involuntary cry of grief from its very depths.

The Saviour is anxious to comfort those who weep with His second Beatitude—*Blessed are they that mourn: for they shall be comforted.*

Disease, hurt, failure or loss give rise to natural, passing tears. The awareness of one's own and others' sins, the sins of all mankind, provokes a different kind of weeping. “It is a good thing also to remember the great sorrows of humanity, so as to bring the soul to awareness of its sinfulness,” says Abba Dorotheus.¹⁶

"Sometimes," says St. Macarius the Great, "ascetics, fired with the love of mankind, weep, shed tears and mourn over the human race."¹⁷

When it lived in Paradise, the human soul knew neither weeping, nor tears: then man was with God and God was with man. The sin of our first parents separated man from God, giving rise to Godly tears and sorrow which lead to contrition and salvation.

"Godly sorrow," says St. John of the Ladder, "liberates the soul from all earthly loves and affections."¹⁸

This sadness should not be confused with the sorrow of the world which worketh death (2 Cor. 7. 10). If we do not overcome it, this earthly sorrow may grow into the mortal sin of depression and despair.

Godly sorrow is permeated with love for God and for others and sorrow for their sins and for our own. Such was the sorrow of Moses, when at the foot of Mount Sinai the Jewish people forgot their God and made themselves a golden calf to worship. Such were the tears shed by the Prophet Jeremiah over the ruins of Jerusalem. And so wept the Saviour Himself when He foresaw the destruction of Jerusalem. King David wept bitterly for his sins (Ps. 6. 7), and the sinful woman wept inconsolably at the feet of the Saviour until she heard the words: *Thy sins are forgiven*. Peter wept bitterly after his denial, and the Lord comforted him when He appeared to him on the first day after His Resurrection. St. Ephraem Syrus shed tears of contrition, and the Lord comforted him by irradiating his heart and face with a constant joy.

God's mercy is infinite. The Lord not only comforts those who repent in this earthly life, but shall wipe away all tears from their eyes in the life to come as well (Rev. 7. 17).

Mourning, as the expression of the spirit's repentance for its sins, is of spiritual value, and must be treasured so as not to be squandered on worldly vanities. The mourning of the spirit is not always accompanied by physical tears. Its deep sorrow can be expressed in sighs, constriction of the heart, profound silence, inner concentration and withdrawal. St. Ephraem Syrus called such tears precious pearls. "By God's

gift the soul is enlightened by tears, reflecting the heavenly like a mirror" he said.¹⁹

"Having gained mourning," as St. John of the Ladder teaches, "treasure it with all one's strength, for until one has made it completely one's own it is easy to lose, and as wax melts before a flame, so is mourning worn away by bodily cares and pleasures, especially by garrulousness and merry-making" (Oration 7, Ch. 5).

Great is the strength of pure and heartfelt tears that rise from the depths of the heart. "As fire consumes kindling," continues the saint, "so do pure tears wash away all internal and external filth" (7. 31) and "quench the flame of all irritability and anger" (8. 1). Tears are especially salutary when they are constant. "He who is truly concerned for his salvation will count each day when he has not wept for his sins as wasted, in spite of any good deeds that may have been accomplished" (5. 33).

St. Gregory of Nyssa said of St. Ephraem Syrus that "unremittent tears were for Ephraem what breathing is for others. Those who read his writings will see that he weeps not only when he speaks of repentance, but also in his words of praise, where others usually express their joy."²⁰

We are constantly sinning: both when we are active, and when we give ourselves over to idle dreams, and these sins must be washed away with tears of repentance. Tears are a means of washing and purifying our soul, and a sacrifice offered up to God by our contrite spirit.

If our tears arise from fear of God for our sinfulness, they will "intercede for us with God, and those that are shed in holy love show us that our prayers have been accepted" (7. 7).²¹

The blessed receive a special gift from God—tenderness and the tears of tenderness, which show that "Godly tears and sorrow contain both joy and gaiety, just as the comb contains the honey" (7. 49).

The spiritual joy and spiritual exaltation which give rise to holy tears descend upon the faithful on days when they receive Holy Communion and on Great Feasts, especially at Easter.

Love for God and for His creation, a feeling of pious gratitude for His countless mercies to man, that fallen creature, are expressed in these holy tears.

And, finally, there are the tears of the heart. This is how Bishop Feofan speaks of them: "There are tears of the heart, which are better than the tears of the eyes. The tears of the eyes fatten the worm of vanity, while the tears of the heart are to be seen by God alone."

"Tears during prayer," he goes on,

3. "Blessed are the meek: for they shall inherit the earth" (Mt. 5. 5)

Meekness is directly linked with heartfelt repentance and mourning for our sins. He who considers himself worthy of all sorrows and troubles will be filled with the spirit of meekness and humility. "Meekness," says St. John of the Ladder, "consists in praying sincerely and without complaint for our fellow-man when he has offended us" (24. 3). He who is meek offends no one, is angered by no one, is modest, virtuous and laconic. He is a stranger to idle curiosity and never refuses his help to those who are suffering, doing good quietly and unnoticeably. This virtue is as difficult to attain as it is great.

It demands much effort and a struggle with himself from him who would attain it. First, he must overcome his irritability, impatience, touchiness and irascibility. By overcoming his passions he attains modesty and meekness. But this is only the beginning of his growth in this virtue.

The Psalmist praises meekness specially high, placing it on a level with truth and righteousness (Ps. 45. 4). And the Prophet Isaiah associates God's particularly merciful attitude to man with meekness: *but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word* (Is. 66. 2).

St. Peter sees the uncorruptible *ornament of a meek and quiet spirit* as one of the greatest treasures of the human heart, *which is in the sight of God of great price* (1 Pet. 3. 4). He urges the followers of Christ to be ready to answer *with meekness and fear* (1 Pet. 3. 15) those who ask the reason for their hope. St. James asks us to *receive with meekness* the Word of God (Jas. 1.

"at Church and at home are beneficial, but in Church it is better to hide one's tears, leaving merely the tearful mood in one's heart, that is to say, a contrite spirit and a contrite heart. Night is the best time for prayer, especially at midnight. That is the place for your tears."²²

Secret tears for our sins cleanse the soul and bring it closer to God, bringing us both comfort in this life and true solace in the next.

21), so that it will find the straightest way to the hearts of his listeners.

St. Paul pays special attention to meekness, pointing out that meekness in the preacher is the best way of convincing those who oppose him (2 Tim. 2. 24-25) or for correcting the sinner (Gal. 6. 1).

He begs the Ephesians to treat each other *with all lowliness and meekness, with longsuffering*, because these are the qualities that make a man *worthy of the vocation wherewith he is called* (Eph. 4. 2, 1). To the Corinthians he would come not *with a rod, but in love, and in the spirit of meekness* (1 Cor. 4. 21), certain that only in this way would he have any effect upon the rebellious and vice-ridden people of the city.

The Apostle of the Gentiles counts meekness among the fruits of the spirit, *against which there is no law* (Gal. 5. 22-23), and urges us to *put on... meekness* (Col. 3. 12).

As we see, the Apostles put exceptionally great store by meekness in the spiritual life of early Christian society. But its effect upon man is closely linked with the effect upon him of God's grace.

In the Old Testament the Prophet David²³, the Prophet Moses, who is called *very meek* (Num. 12. 3), and also the righteous Job, who blessed the Name of God when subjected to severe trials, were all distinguished by their meekness.

In the New Testament the Saviour demonstrated the greatest meekness, and called us to learn from Him first and foremost this virtue: *learn of me; for I am meek and lowly in heart* (Mt. 11. 29), since in the Christian soul it is out-

of this virtue that all the other virtues grow, including love itself. Through meekness and humility man overcomes his natural self and pride, and spirituality develops towards self-denial in the name of God and for love of Him and man's neighbour.

The saints offer us marvellous examples of meekness. Once during Liturgy St. John the Almsgiver, when he was the Patriarch, reading in the Gospel lesson about making peace with your brother before coming to pray (Mt. 5. 3-24), recalled that there was a cleric whom he had punished for some misdeed and who was angry with him. He called him immediately and, falling at his feet, begged him to forgive him and to make peace.

Something similar happened with St. Tikhon of Voronezh. Once a conversation between St. Tikhon and a certain sinner ended with the shamed man striking the saint. To this St. Tikhon answered: "For God's sake, forgive me for bringing you to such a state."²⁴ Only a man of meek spirit could have answered thus.

The book of Abba Dorotheus relates the following event.

A certain holy starets fell ill, and the monk who was nursing him happened to pour rotten flax oil into his food instead of honey. However, the starets said nothing, eating it in silence both the first time this happened and the second, not once rebuking the monk for his carelessness. When the monk found out his mistake and started to grieve, saying, "I have killed you, Father, and it was you who placed this sin on my shoulders by remaining silent," the holy man answered in quiet meekness: "Do not grieve, my child, if it had been

God's will for me to eat honey, you would have poured honey."²⁵ It was not by scolding him, but *in the spirit of meekness* (Gal. 6. 1) that the starets corrected the careless monk.

We can help pave the way to meekness in ourselves by deciding to strive for spiritual health and abstention in all things: in our designs, in thought, in word and in deed.

"If we are opposed," says St. John Chrysostom, "we will be humble. If anyone is arrogant with us, we will be helpful. If anyone torments or oppresses us by making fun of us or swearing at us, we will not answer in kind, so as not to destroy ourselves through vengeance" (Works, Vol. 8, pp. 319-320).

Meekness and humility are consanguineous brother and sister. "Where one is, there is the other," says Nicodemus of the Holy Mount ("Unseen Warfare", p. 268). According to the definition of St. John of the Ladder, "Meekness is a permanent state of mind which never changes, be it in honour or in dishonour" (Oration 24. 2) and "praying sincerely and without complaining for the offender" (Oration 24. 3).

The Lord promises those who attain meekness that they will *inherit the earth*. One would have expected the meek, the most defenceless and oppressed of all, to perish in the first centuries of Christendom at the hands of infuriated pagans. But they have indeed inherited the earth that was formerly ruled by those who persecuted them. The meek will receive their spiritual inheritance in the mansions of the righteous, and will receive *the goodness of the Lord in the land of the living*, where eternal bliss awaits them (Ps. 27. 13).

4. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Mt. 5. 6)

The more profoundly we become aware of our sinfulness and spiritual imperfection, the less bearable to our reason and our conscience become the idea of being spiritually extinguished, the threat of losing our salvation, and within our soul are born hunger and thirst for God's righteousness. Just as in life the body periodically hungers for food and thirsts for drink, so in the

spiritual life come moments when man yearns for spiritual food.

The glad tidings of the Gospel is the Truth that the Saviour has come to earth and His teaching, the righteousness of our salvation through faith in Jesus Christ. Let us turn for an explanation to the Holy Scriptures, to two verses from the Epistle of St. Paul to the Romans:

...the gospel of Christ (i. e. the truth of Christ—Author) ... is the power of God unto salvation to every one that believeth (Rom. 1. 16); ...for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith (Rom. 1. 17).

The Good News of the Truth of Christ enlightens the soul. The Truth of Christ leads to faith in the true righteousness of our salvation. And the stronger the faith in this righteousness, the more fully its profundities are revealed to the soul possessing it wholly, acting *from faith to faith*, urging it to lead a life compatible with this righteousness. If the meaning of the truth of Christ lies in the fact that it brings spiritual enlightenment to those who believe, then the significance of this righteousness lies in the fact that it leads them to faith and justifies them. God's righteousness in all its plenitude is centred in God alone and from Him it is poured forth on all who seek it. To live in righteousness means to live according to the will of God, and to live according to the will of God means to live in God's righteousness.

It is not those who thirst for worldly happiness that are blessed, but those

who hunger and thirst for righteousness, obeying Christ's commandments, living in God and with God.

He who fulfils the will of God will be like unto the Saviour, Who said: *My meat is to do the will of him that sent me, and to finish his work (Jn. 4. 34).*

The will of God is revealed to us in the Holy Scriptures. It is, however, not enough to know the truth of our salvation: we also need the strength to carry it out, which we receive through the Sacraments and the prayers of the Church. Blessed are those who hunger and thirst for the food and drink of which Christ said: *I am the bread of life... For my flesh is meat indeed, and my blood is drink indeed (Jn. 6. 35, 55).*

Hunger and thirst for God's righteousness, which find their highest satisfaction in the prayers and Sacraments of the Church, especially in Holy Communion, act together with love and the other virtues in man's heart. However we will be completely and entirely satisfied with God's righteousness only in the life to come, when the righteous will neither hunger nor thirst... *and he that sitteth on the throne shall dwell among them (Rev. 7. 15).*

5. "Blessed are the merciful: for they shall obtain mercy" (Mt. 5. 7)

Everyone who lives in society needs a kind word, sympathy, and compassion. He who lives among good people becomes good himself, liked by all and of use to others.

The man of warmth and sympathy has the traits of mercy, and people think that if more people on this earth were blessed with this divine grace, all the problems and disputes in life would easily be settled for the common good.

The merciful, whom the Gospel calls charitable are first and foremost spiritual people, hearers of the spirit. Mercy is a gift or *the fruit of the Spirit* (Gal. 5. 22). The merciful follow Christ's behests: they give meat to the hungry and drink to the thirsty, clothe the naked, take in the stranger and comfort the sorrowing (Mt. 25. 31-46). The charitable look after orphans, do not forget the aged, return to the path of truth those who have lost their way, strengthen those whose faith is waver-

ing, teach others kindness, give advice, do not answer evil with evil, and forgive offences. They pray for their fellowmen, especially for the dead who need nothing from the living except prayers and deeds of kindness in their memory. Many quit this life unexpectedly, without having had time to pay their moral debts and fulfil their obligations towards God and others. The duty of the living is to pay these debts and to fulfil these obligations. However insignificant our care for the dead, at the Last Judgment even this trifle will bring God's mercy upon the dead and upon those who pray and perform deeds of kindness for their sake. For the Lord is *good, and ready to forgive; and plenteous in mercy unto all them that call upon Him (Ps. 86. 5).*

The Lord warned Cain: *...if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him (Gen. 4. 7).* Doing good

constantly is the guarantee of a successful struggle with sin. Those who are constantly charitable and merciful will receive mercy in their turn both from God and from good fellowmen. Let the hardhearted bear in mind that *...he shall have judgment without mercy, that hath shewed no mercy* (Jas. 2. 13).

The Saviour points to His Heavenly Father as the highest example of mercy and calls us to emulate Him (Lk. 6. 36), *for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Mt. 5. 45).

In the Sermon on the Mount the Saviour also teaches us how to perform deeds of mercy.

Take heed that ye do not your alms before men, to be seen of them... do not sound a trumpet before thee, as the hypocrites do... let not thy left hand

know what thy right hand doeth (Mt. 6. 1-3).²⁶

To do deeds of kindness with the aim of being praised by others means to deprive oneself of the rewards of our Heavenly Father (Mt. 6. 1), for God *Who seeth in secret shall reward... openly*.

Instructive are the words of St. Augustine who said: "God will treat you as you yourself treat those who ask of you."

Around us are people who need our sympathy. They are the Lazaruses of our lives (Lk. 16. 14-31, the Parable of the Rich Man and Lazarus), who will open or close for us the gates of God's Kingdom, depending upon how we have treated them. And all those who are charitable and merciful on earth in the Name of God will find mercy in the Kingdom of Heaven.

6. "Blessed are the pure in heart: for they shall see God" (Mt. 5. 8)

It would seem that there is nothing harder to attain than purity of heart and nothing more impossible than to see God. For, is it possible for our heart to be pure and spotless when out of it *proceed evil thoughts, murders, adulteries... blasphemies* (Mt. 15. 19), or for us to see God *whom no man hath seen, nor can see* (1 Tim. 6. 16; Jn. 1, 18; 1 Jn. 12).

Nevertheless, the Saviour speaks of purity of heart and of seeing God with the heart because the previous Beatitudes teach the Christian humility, burning, meekness, righteousness and mercy; for only the spirit which has acquired these virtues will give a new gift—grace-endowed purity of heart and radiant holiness—that sees God from within.

The pure in heart are not tempted by the seductions of this world. St. John of the Ladder says: "Truly blessed is he who has attained complete dispassionateness for all carnal things, for appearance and beauty"; "great is he who is dispassionate"; he who has "triumphed over the body, has triumphed over nature, and there is no doubt that he who has triumphed over nature stands higher than nature, and such a man differs little from the Angels"; purity of

heart "brings us closer to God and, as far as possible, makes us like unto Him".²⁷

St. Ephraem Syrus teaches that purity of heart abhors luxury, laziness, bodily beauty, fine array, rich food and drunkenness. It overcomes the flesh and penetrates the heavenly with its eye. It is the fountainhead of love and the dwelling place of Angels. It is a gift of God, filled with goodness, edification and knowledge. It is a peaceful and fitting haven which fends off evil and cleaves to goodness. "Oh Purity," exclaims the saint, "thou calmest the passions and bringest dispassionateness! Oh Purity, thou spiritual chariot, bearing us ever upwards! Oh Purity, who resideth in the souls of the meek and the humble! Oh Purity, precursor and gatherer of the Holy Spirit!"²⁸

Purity of heart is characterized by immaculacy of body and soul, a peaceful nature, meekness, humility, love and closeness to God and attainment in all virtues including strict abstinence.

St. John of the Ladder points out that purity of heart is unthinkable without simplicity,²⁹ gentleness³⁰ and righteousness.³¹

The most dangerous enemies of a pure heart are lascivious and detractive

thoughts,³² while its greatest friend and helper... its very mother... is silence and obedience.³³

Obedience to God demands that man's whole being be directed towards Him.

The heart attains purity, says St. Ephraem Syrus, "through numerous tribulations, privations, renunciation of all worldly things and mortification. And if it attains purity, it is not defiled by minor offences, fears neither tribulations nor adherences in any part of the soul, because the soul is strengthened by God".³⁴

Purity of heart is a virtue beloved by all the saints, especially by St. John the Divine who was found worthy to recline on the Saviour's breast.

The struggle with impure thoughts that defile our heart and conscience helps us to attain purity of heart. Remaining in constant prayerfulness before God, in the fear of the Lord, piety and contrition, a state achieved especially through the Jesus Prayer, creates a living link with God, giving rise to what is called the awareness of God in the soul, the awareness of Christ our Saviour, and His cross, conquers our bad thoughts, evil designs and desires of the heart. And this *awareness* of God, on the highest levels of spiritual attainment, becomes the grace-giving *vision* of God.

7. "Blessed are the peacemakers: for they shall be called the children of God" (Mt. 5. 9)

The word *mir* has two basic meanings: on the one hand, it means the world, the universe, or the cosmos, and on the other, silence, calm, spiritual peace within the individual, and friendship and trust in human and national relations.

The fall of our first parents, which led to the severing of the grace-endowing link with God and changed their souls radically, could not but affect the relations between them as well. Disorder and conflict within men brought about their mutual alienation. But because our God is Peace and Love, salvation was impossible without reconciliation with God. This is how St. Paul puts it: *For it pleased the Father... having made peace through the blood of*

The performance of charitable deeds fills with love the heart of the ascetic. Contemplating God, reading the Holy Scriptures, the works of the Holy Fathers and the *Lives* of the saints, attending divine services as often as possible, and partaking of the Sacraments of Penance and Holy Communion are a spiritual and salutary fare for the heart.

The ascetic whose heart has been purified and sanctified by the Holy Spirit is filled with love for Christ and enters into such a close spiritual union with the Lord that it is as though he sees Him in himself. This is how St. Ephraem Syrus puts it: "Blessed is he who, having enlightened his heart's eye, constantly sees the Lord in himself as in a mirror, receiving in this way relief from the passions and from evil thoughts."³⁵ "The saints," says St. Athanasius the Great, "see God in their own beauty as well."³⁶ Freed from the influence of their passions, they also see God in Divine Revelation. "Just as a mirror reflects an image when it is clean, so can a pure and holy soul see God and understand the Scriptures," says the Blessed Theophilact.³⁷

Like the other Beatitudes which commence on earth and are completed in Heaven, seeing God when it commences on earth is but seeing *through a glass*, *darkly* what in the next life we shall see *face to face* (1 Cor. 13. 12).

his cross, by him (His Beloved Son) *to reconcile all things unto himself, whether they be things in earth, or things in heaven* (Col. 1. 19-20). And Christ fulfilled the will of His Father. *He came, accomplished the Sacrifice of Redemption and preached peace to you which were afar off, and to them that were nigh* (Eph. 2. 17).

And to this day He bestows peace upon us, for He said: *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you* (Jn. 14. 27). And not only does He bestow peace, but He Himself has become *our peace* (Eph. 2. 14).

Christ founded upon earth the Kingdom of God, one of the most essential features of which is its peace. *Th*

Kingdom of God is... righteousness, and peace, and joy in the Holy Ghost (Rom. 4. 17).

Peace in the Kingdom of God is the peace of God, which passeth all understanding, and which shall keep your hearts and minds through Jesus Christ (Phil. 4. 7).

The question of peace, unity and concord among men is of great importance to every believer—the Christian strives wholeheartedly to achieve peace.

Now the God of peace be with you all (Rom. 15. 33), the... God of peace sanctify you (1 Thess. 5. 23), ...the God of peace... make you perfect in every good work (Heb. 13, 20-21), is the call of the apostle, urging us to seek peace in God.

When, with God's help, inner peace is established in the human heart, the link between this heart and others is also established. It is expressed in unity of word, spirit and thought. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment (1 Cor. 10). Agreement and unanimity make for lasting peace in human relations, or where they are found, the individual is like the whole and the whole is like the individual. Such peace must be sought and striven for (1 Pet. 3. 11), and cherished with them that call on the Lord out of a pure heart (2 Tim. 2. 2).

The Saviour Himself was particularly insistent upon the need for peace among men. If thou bring thy gift to the altar, He said, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift (Mt. 5. 23-24). And further: Agree with thine adversary quickly... lest at any time the adversary deliver thee to the judge... and thou be cast into prison (Mt. 5. 25). The Saviour also had other words urging the Christian to seek peace among men: And if any man will sue thee at the law, and take away the coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain (Mat, 5, 40-41); the main thing is that

there should be no quarrel on the way and that the inner link be not broken.

When He sent out the Apostles to preach for the first time, the Saviour said: And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you (Mt. 10. 12-13).

And Christ Himself, when He appeared to His Apostles after His Resurrection, said: Peace be unto you (Lk. 24. 36), that is to say, the blessing of God be with you and bring peace to your hearts.

Before the Ascension He blessed the Apostles (Lk. 24. 51) with divine peace and divine love.

The Holy Fathers teach that humility is the foundation of all virtues, and helps us to attain spiritual peace. "It is when peace reigns in your life," as St. Isaac Syrus, for instance, has to say, "and when your soul is obedient to you, and the rest of you along with it, that the peace of God is born in your heart."³⁸

"If your brother disagrees with what you say," says St. Ephraem "do not be angry, but renounce your own will for the sake of love and peace,"³⁹ which might be destroyed by your objections.

Only in the most ancient times could the peoples of different countries and continents live in isolation from one another, without the need for constant and close communion. This situation has changed radically in the past few centuries. Today it is becoming clear that the world as the sum total of all the nations on the globe is one and indivisible, and consequently what goes on in one corner of this globe cannot but have its repercussions in every other corner.

After two World Wars the nations have become aware of another truth, that all the quarrels and disagreements among nations can and must be settled not on the field of battle but through negotiations at a round table. Today, it is to this end that all the efforts of peace-loving nations are directed, and especially those of the peoples who live within our own Soviet Union.

Believers, like all honest people, can do much for the cause of peace. Praying to God for world peace, establishing

and strengthening peace within our souls, within our own family, in the society around us and, finally, establishing peace among nations are the basic demands of Christian conscience.

The Son of God came down to earth in order *to reconcile all things unto himself* (Col. 1. 20). He Himself, the Only-Begotten Son of God, is the great

Peacemaker; *The Prince of Peace*, as the Prophet Isaiah calls Him. Blessed are the peacemakers, who keep their conscience at peace with God and with their fellowmen, following the example of our Saviour the Peacemaker. According to the words of the Lord, *they shall be called the children of God*.

8. "Blessed are they which are persecuted for righteousness' sake:
for their's is the kingdom of heaven" (Mt. 5. 10)

In His Sermon on the Mount the Saviour pointed out the two paths through life, the wide and broad one, and the strait and narrow one. The wide one (*wide is the gate*) leads to perdition, and there are many who choose this path, while the narrow way *leadeth unto life*, that is to say, bringeth salvation (Mt. 7. 13-14).

The narrow way or the *strait gate* demands an effort, a constant spiritual struggle with sin and with all the obstacles which are to be met with on the way. The flesh, our bodily nature, revolts against this way, for it finds hard to endure our efforts towards purity of body and of heart, and the enemy of human kind, who cannot bear man's solicitude for salvation, revolts along with ill-intentioned men, who take the good life of the believer as a rebuke to themselves. History remembers many who have persecuted God's righteousness. The first of them was Cain, who killed his brother Abel for the latter's piety. The wild Esau cast forth his meek brother Jacob, the sons of Jacob cast out their brother Joseph and sold him into Egypt to get him out of their way. The unfortunate Saul oppressed the meek David. The Jews drove away and beat the prophets who condemned their lawless life, and persecuted and crucified our Lord Jesus Christ.

After the Saviour's Ascension began a long period of persecution for the followers of Jesus Christ.

The persecution of the faithful came about, as the Saviour shows us, *for righteousness' sake* (Mt. 5. 10), by which man *shall live* (Rom. 1. 17).

The true believer answers enmity and opposition with benevolence; lies and calumny with patience and silence, following the rule that we should *depart*

from evil, and do good (Ps. 34. 14; Rom. 12. 9). St. Paul teaches us: *Recompense to no man evil for evil. Provide things honest in the sight of all men* (Rom. 12. 17), including the ill-intentioned, in order to *overcome evil with good* (Rom. 12. 21). The Saviour speaks even more concretely and decisively: *Whosoever shall smite thee on thy right cheek, turn to him the other also* (Mt. 5. 39), by which means you will morally disarm him. It is better to suffer pain and humiliation oneself than to subject him who has hurt you to evil in return, for evil breeds only evil. Only good can breed good. The best defence from persecution is patience and prayer for those who persecute you. That is how the Saviour Himself prayed for those who crucified Him (Lk. 23. 34) and St. Stephen the Archdeacon prayed for those who stoned him (Acts 7. 60).

We know that all those *that will live godly in Christ Jesus shall suffer persecution* (2 Tim. 3. 12). The words of the Saviour resound heartening and comforting: *If they have persecuted me, they will also persecute you* (Jn. 15. 20).

The destiny of the Christian is to live in sorrow and take the strait gate. Metropolitan Filaret shows that the love of truth, constancy and determination in virtue, courage and patience⁴⁰ help us to bear suffering. It is not enough to know righteousness: we must also love it. And it is this love which gives rise to our determination, courage and patience.

All the previous Beatitudes, by producing corresponding virtues in the heart of the Christian, prepare him for active love of Christ's righteousness; for spiritual life in Christ which gives us strength to bear the sorrows, tribula-

tions and persecutions that come our way.

And the reward for longsuffering is the Kingdom of God, which every man

who loves God's righteousness starts to bear within him here on earth, and in full measure in the Kingdom of Heaven.

9. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"

10. "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets, which were before you" (Mt. 5. 11-12)

These words are the continuation and conclusion and at the same time the crown of all the Beatitudes that have preceded.

In the eighth Beatitude oppression and persecution were linked with Christ's righteousness, and in the ninth, with Christ Himself as the bearer and expression of this righteousness. The Saviour declares in no uncertain terms that men shall *persecute you, and shall say all manner of evil against you falsely for my sake*. In this lies the greatest reward for His followers, who are called to joy and gaiety, when the hour of suffering is upon them.

It is hard for the non-Christian to understand how one can rejoice and be gay when oppressed, cursed and persecuted. It seems to him that all suffering leads naturally only to sorrow. But let us recall the path we have trodden, up every step of the ladder of the Beatitudes, and hear what St. John Chrysostom has to say in this connection: "Note after how many Beatitudes Christ offers us this last one. In this last He wished to show that he who has not been prepared by all the other Beatitudes cannot undertake the feat of bearing suffering, revilement and persecution for Christ's sake. For this reason, in laying the way from the first Beatitude to the last, Christ was forging a golden chain for us. It starts with the fact that the poor in spirit, the man of humility, will mourn for his sins and in this way will become meek, righteous and merciful. And the merciful is bound to become pure in heart. The pure in heart will be a peacemaker. And he who has attained all this will be ready for danger, and will not be afraid of calumny and countless tribulations."⁴¹ Readiness and fearlessness will be the crowning virtues that bring, according to Jesus Christ, joy and gaiety.

It is natural for man to avoid suffering, but *we must through much tribulation enter into the Kingdom of God* (Acts 14. 22). Tribulations are unavoidable as an accompaniment to this life. The Saviour said: *In the world ye shall have tribulation* and added: *but be of good cheer; I have overcome the world* (Jn. 16. 33). The Lord overcame the world by treading the path of persecution by His enemies, the path of torture and suffering in Gethsemane, at Pilate's court and on Golgotha.

Sinless and innocent, He accomplished His feat for our sake and for us, to free man from the stain of sin, bring him closer to Himself and make his path through life more like the way of the cross which He Himself had followed. He calls him to: *take up his cross, and follow me* (Mt. 16. 24), for *he that taketh not his cross... is not worthy of me* (Mt. 10. 38), and *cannot be my disciple* (Lk. 14. 27).

It is important to understand that tribulations are necessary because there is no other way for us to be cleansed of our sins except that pointed out by the Saviour and followed by Him. In suffering we become aware of our own weakness and helplessness, and, humbled in prayer and contrition before God, we receive divine help and joy in the Lord.

Tenderness of heart and spiritual joy are characteristic of the spiritual life. If life itself is a thing of goodness and joy, then life in God is doubly good and doubly joyous. The very fact that Christ is preached brings joy (Phil. 1. 18).

When we behold God's world with a pure eye or pray sincerely, or do good willingly, or perform the current act of obedience in the awareness that we are fulfilling our duty, then a quiet joy in the Lord descends upon our heart. St.

James instructs us: *My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience* (Jas. 1. 2-3).

Joy is no less a fruit of the spirit than love, peace, meekness and the other virtues (Gal. 5. 22). Joy carries within it hope in God's continuing mercy. This joy and hope helped those who performed spiritual deeds for Christ to bear their sufferings, and gave them confidence that the Lord would not send them more suffering than they could bear, but would grant them solace in its turn. And the lives of the holy martyrs confirm this.

Amidst great trial of affliction joy abounds, granted by God's grace (2 Cor. 8. 2). It is not surprising that the Apostle calls us to *rejoice evermore* (1 Thess. 5. 16). The Lord promises that this spiritual joy in the Lord *no man taketh from you* (Jn. 16. 22). If even here in our earthly life the Lord gives us joy, how great must be the joy that awaits us in Heaven!

The Christian who accepts the Gospel call to his neighbour is like the wise man who built his house on the rock (Mt. 7. 25), and he will fear no misfortunes. For all believers this rock is our Lord Jesus Christ (1 Cor. 10. 4), urging us to follow Him, practice the Christian virtues and fulfil His behest.

Archpriest Prof. ALEKSANDR VETEVLEV

NOTES

¹ St. John Chrysostom, *Tvoreniya*, Vol. 8, pp. 158—159.

² *Ibid.*, p. 168.

³ The gifts of the Holy Spirit's grace are most fully bestowed in the Sacraments of Baptism and of Chrismation.

⁴ We have grounds to believe that Christ's words have entered deeply into his heart. Later he defended Christ against the Pharisees (Jn. 7. 50-51), and when He died came to His interment bringing myrrh (Jn. 19. 39) to honour his Teacher.

⁵ In the troparion sung as the person baptized is dressed in a white robe are the words: "Vouchsafe unto me the robe of light, O Thou Who clothest Thyself with light as with a garment, Christ our God, plenteous in mercy." In this way Christ's light is bestowed upon the person christened after he has been immersed in the font.

In the prayer said at Chrismation are the words: "Master... grant also unto him the seal of the gift of Thy Holy... Spirit... Keep him in Thy sanctification; confirm him in the Orthodox Faith... preserve his soul in purity and righte-

ousness... may he be a child and heir of Thy Heavenly Kingdom."

"The seal of the gift of the Holy Spirit." These sacramental words are pronounced by the priest as he anoints the brow and the eyes and show that the gift of the Holy Spirit is imprinted upon the newly-baptized soul to preserve him in God's holiness, to confirm him in his faith, purity and righteousness as the son and heir of God's attributes and of His Kingdom.

On the basis of this inheritance of God's gifts and attributes, the spiritual life of the newly-baptized Christian will develop.

⁶ By the words **living water** the ancient prophets meant the grace or power of God, cleansing and washing away the stain of sin (Is. 44. 3; Eze. 36. 25), and also the teaching of the truth, which quenches our spiritual thirst (Is. 12. 3; 55. 1). Christ Himself also, when speaking of **living water**, had in mind the grace of the Holy Spirit, bestowed upon the faithful (Jn. 7. 39).

⁷ The Slavonic text has "The Spirit is God", while the Russian translation (and the English—*Tran.*) has "God is a Spirit" (Jn. 4. 24). This translation emphasizes the nature and Essence of God, which lies in His spirituality, in the fact that He is Spirit. The Slavonic text, on the other hand, emphasized this incorporeality.

⁸ St. John Chrysostom, *Op. cit.*, Vol. 8, p. 214.

⁹ *Ibid.*, pp. 214—215.

¹⁰ "We know from experience that if anyone practises one virtue well and conscientiously, he will not only learn in advance how to practise another, but that as he gets better at it he will evoke, foster and strengthen all the other virtues within himself, since they are indivisible, for they are all rays issuing forth from the one Divine Light". "Nevidimaya Bran" ("Unseen Warfare"), 5th ed., Moscow, 1912, p. 159.

¹¹ St. John Chrysostom, *Op. cit.*, Vol. 7, p. 149.

¹² *Ibid.*, p. 150.

¹³ "Humility alone can bring us to the Kingdom of God, as the starets, Abba Ioann, said, but only slowly". See Abba Dorotheus "Dushepoleznye poucheniya" ("Salutary Teachings"), 10th ed., Shamordino, 1913, p. 40.

¹⁴ St. John Chrysostom, *Op. cit.*, Vol. 5, p. 121.

¹⁵ "Dushepoleznye poucheniya," 10th ed., 1913, p. 45.

¹⁶ *Ibid.*, p. 205.

¹⁷ From Archimandrite Arseniy's book "Prepodobnyi Makariy Egipetskiy" ("Saint Macarius of Egypt"), Moscow, 1914, p. 117.

¹⁸ St. John of the Ladder, "Lestvitsa", ("The Ladder of Virtues"), 5th ed., Oration 7, Ch. 1, p. 76.

¹⁹ St. Ephraem Syrus "Tvoreniya" (Works), Part 1, Ch. 6, pp. 341, 392.

²⁰ St. Ephraem Syrus "Tvoreniya" (Works), Sergiev Posad, 1893, 2nd ed., Part I. Introduction, p. 63.

²¹ St. Isaac Syrus demonstrates the same thing. See "Tvoreniya" 2nd ed., 1893, p. 144.

²² From Archpriest A. Bobrov's book "Mudrye saviety po pismam Preosvyashchennogo Feofana Zatvornika" ("Wise Counsels from the Writings of Bishop Feofan the Recluse"), p. 46.

²³ "I am less struck in wonder by Moses," says St. John Chrysostom, "who caused water to flow from the hard rock than I am by David who, with his meekness, caused tears to flow from the stony eyes of Saul" ("Tvoreniya", Vol. 4, p. 865).

e Holy Church in her divine services says: remember, O Lord, David and all his meekness".

²⁴ Taken from Archimandrite Nikon's book *roitskiye Listki po Evangeliyu ot Matfeya* "St. Trinity Lavra Pamphlets on the Gospel According to St. Matthew", The Lavra, 1896, p. 87.
²⁵ "Dushpoleznye Poucheniya", 10th ed., 13, p. 97.

²⁶ "Our most pernicious passion," says John Chrysostom, "is vanity, which often holds its sway even the virtuous." "Tvoreniya", vol. 7, p. 215.

²⁷ St. John of the Ladder "Lestvitsa", Oration 7, Ch. 11, p. 113, and Ch. 13, p. 113; Oration 15, Ch. 70, p. 121, and Ch. 36, p. 118.

²⁸ St. Ephraem Syrus. Op. cit., Ch. 1, pp. 151—152.

²⁹ St. John of the Ladder. Ibid., Oration 24, p. 14, p. 159.

³⁰ Ibid., Ch. 9, Ch. 17.

³¹ Ibid., Ch. 18.

³² On the struggle with lascivious and detrac-
tory thoughts see *ibid.*, pp. 154—157.

³³ Ibid., Oration 15, Ch. 37, p. 118.

³⁴ St. Ephraem Syrus. Op. cit., pp. 31—32.

³⁵ Ibid., Part I, p. 343.

³⁶ "Tvoreniya svyatykh otsov" ("Works of the Holy Fathers"), Moscow, 1854, Vol. 22, p. 478.

³⁷ "Blagovestnik" ("The Evangelist"), Part I, p. 94.

³⁸ St. Isaac Syrus. Ibid., pp. 366—367.

³⁹ St. Ephraem Syrus. Op. cit., Part I, p. 391.

⁴⁰ "Prostrannyi Khristianskiy Kafikhizis" ("The Larger Christian Catechism"), Moscow, 1902, 71st ed., p. 80.

⁴¹ St. John Chrysostom. Op. cit., Vol. 7, Book I, p. 157.

⁴² The literal meaning of the words "the poor in spirit" allows us also to take them in the sense of voluntary poverty, chosen for spiritual reasons. Wealth is a hindrance to spiritual life, one that cuts off the way to the Kingdom of Heaven (Mt. 19. 21-24; Mk. 10. 21-25; Lk. 18. 18-25) and is the source of arrogance, pride and any other vices.

Sometimes, especially in non-theological literature, the phrase "the poor in spirit" (**ptokhoi to pneumatii**—Mt. 5. 3) is wrongly taken to mean naive and inexperienced "simpletons", almost as a synonym for the well-known Talmudic term "am-haarets" used by the Pharisees for simple people with no knowledge of the finesses of interpretation of the Torah and therefore, from the Pharisaical point of view, religiously inferior.

In this connection we must note the following: (a) it goes without saying that Christ's words have brought low for ever the soulless pride of the "intellectualists" who refused to see their brother in faith and in shared humanity in one who could not enrich his mind sufficiently with knowledge. It is also true that the Gospel encourages a childlike and guileless simplicity of heart to which that which is hidden from "the wise and prudent" is revealed (Mt. 11, 25). Purity of heart, as an attribute of the individual as a whole, is higher than intellectual development, which characterizes only one of the individual's attributes. However, the teaching of Christ cannot

of course, be reduced to an ideal of limited understanding! The power of thought is in itself a gift from the Father of Lights, although not the greatest of His gifts. "Be ye... wise as serpents, and harmless as doves" (Mt. 10. 16); "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men (1 Cor. 14. 20);

(b) as we know, the Greek text of the Gospel according to St. Luke (6. 20) contains only the words **hoi ptokhoi** ("the poor"). Of course, the versions given in the first and the third Gospels refer to the same words of the Lord's, and for this reason should be identical in sense. But if the phrase "poor in spirit" meant naive, simple-minded people, it would be a long way from the meaning of the word **ptokhoi** which means simply "poor";

(c) and finally, all that we know of the language of religious life in Palestine at the time when the Saviour was on earth points to a completely different meaning for the words "the poor in spirit". These words were used in the Qumran community. (The so-called "Wars" Scroll 14, 7) and in Hebrew they are **anvej ruah**. A similar phrase, **ebjonej hesed**, "the beggars of kindness", is to be found in another Qumran text ("Hymns", 5, 22). In both cases the context and the semantics of the ancient Hebrew word **ruah**, "spirit" (to which corresponds the Aramaic **ruha**) make the meaning of the Gospel phrase completely clear. It is a question of poverty in a strictly concrete, far from allegorical, meaning, but his poverty is something not economic or social, but spiritual. It is not imposed from without, as a chance destiny that might overtake the miser who has gone bankrupt: it is **chosen voluntarily and freely by the human spirit under the inspiration of the Spirit of God**. The West German scholar Kurt Schubert (J. Maier-Kurt Schubert, "Die Qumran-Essener. Texte der Schriftrollen, und Lebensbild der Gemeinde", München, Basel, 1973) quotes for comparison these words from the Book of Exodus (35. 21): "And they came, every one whose heart stirred him up and every one whom his spirit ("ruah") made willing, and they brought the Lord's offering...". The Old Testament is speaking here of a willing and free sacrifice to God. The New Testament text encourages a similarly willing and free poverty, to whit a spiritual sacrifice to God. In this context the word **ruah**, "spirit", is close to the Russian word **volya**, meaning both "freedom" and "will", though with the added meaning of "inspiration from above". ("Poor in spirit" also means "poor in the spirit".) If the phrase is taken in this sense, then between the texts of the first and the third Gospels there is not only no contradiction, but not even any difference of meaning: St. Matthew was writing for the Palestinian reader, capable of understanding, to all accounts, the current expression "poor in spirit"; St. Luke, on the other hand, was writing for the Hellenistic reader who was a stranger to the expression, but capable of grasping the flavour and meaning of the word "poor" from the broad context of Christian teaching on holy poverty—Ed.

Russian Translations of the Bible

For the centenary of the first full translation of the Bible into Russian

1875 saw the completion of the first full translation of the Bible into Russian, a work which took many years to accomplish. The centenary of the completion of this work is an excellent occasion to remember with gratitude the Bible translators who worked to make the Word of God as clear to the Russian people as it was to those who received it at the very dawn of the Christian era. But there is also another reason for remembering their work. New advances in Bible studies make it imperative that we renew our work on the Russian text of the Holy Scriptures, and one of the essential conditions for this is a thorough acquaintance with all foregoing efforts by Russian translators of the Bible.

The history of Russian translations of the Old Testament is very different from that of translations of the New. For this reason we will deal separately with the Russian translations of the Old and New Testaments.

THE OLD TESTAMENT

The first men in Russia with a real claim to being called translators of the Old Testament were Archimandrite (later Metropolitan of Moscow) Filaret (secular name Vasilii Mikhailovich Drozdov, 1782-1867) and the outstanding Russian linguist and professor at the St. Petersburg Theological Academy from 1814-1835, Archpriest Gerasim Petrovich Pavsky (1787-1863). In 1819, for the second edition of his "Notes on the Book of Genesis" (first published in 1816), Archimandrite Filaret produced the first Russian translation of this Old Testament book¹ (III. 1). Father Pavsky started work on his Bible translations in 1820 with a translation of the Psalms from the Masoretic text. His translation, partly adjusted to correspond to the Greek text, was published in January 1822 in St. Petersburg by the Russian Bible Society² (III. 2). Later it was republished both in Russia and abroad.³

Between 1820 and 1825 the Octateuch (comprising Genesis, Exodus, Leviti-

cus, Numbers, Deuteronomy, Joshua Judges and Ruth) was translated by the Russian theological academie under the editorship of Pavsky. The Russian Bible Society published this translation in St. Petersburg in 1825 (III. 3). For several reasons, however

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7) ИЗШЕСТВІЕ ИЗЪ КОВЧЕГА.

15. И сказалъ Богъ Ною: 16. Выди изъ ковчега ты, и съ тобою жена твоя, и сыновья твои, и жены сыновъ твоихъ. 17. Выведи съ собою и всѣ животныя, которыя съ тобою, отъ всякой плоти, изъ птицъ, и изъ скота и изъ всѣхъ гадовъ пресмыкающихся по землѣ: пусть разойдутся онѣ по землѣ, и пусть плодятся и размножаются на землѣ. 18. Ной вышелъ, и съ нимъ сыновья его, и жена его, и жены сыновъ его. 19. Всѣ звѣри и всѣ гады и всѣ птицы, и все движущееся по землѣ, по племенахъ своимъ, вышли изъ ковчега.

И сказалъ Богъ Ною: выди. Не смотря на то, что, по открытіи ковчега, около двухъ мѣсяцовъ Ной видѣлъ состояніе изсыхающей и изсыхающей земли, онъ не осмѣлился изъ онаго выйти до повелѣнія отъ Бога. Не спѣшилъ онъ искать на землѣ своего удовольствія: но терпѣливо ждалъ, пока дѣло начатое Богомъ, Богомъ и конецъ свой воспріяло.

Пусть плодятся и размножаются на землѣ. Нѣкоторые говорятъ, что въ ковчегѣ ни человѣки, ниже другія животныя не множились, какъ бы ожидая судьбы своей и новаго благословенія для новаго міра. Замѣчаютъ, что самъ Богъ въ открытіи

III. 1. Archimandrite Filaret's translation

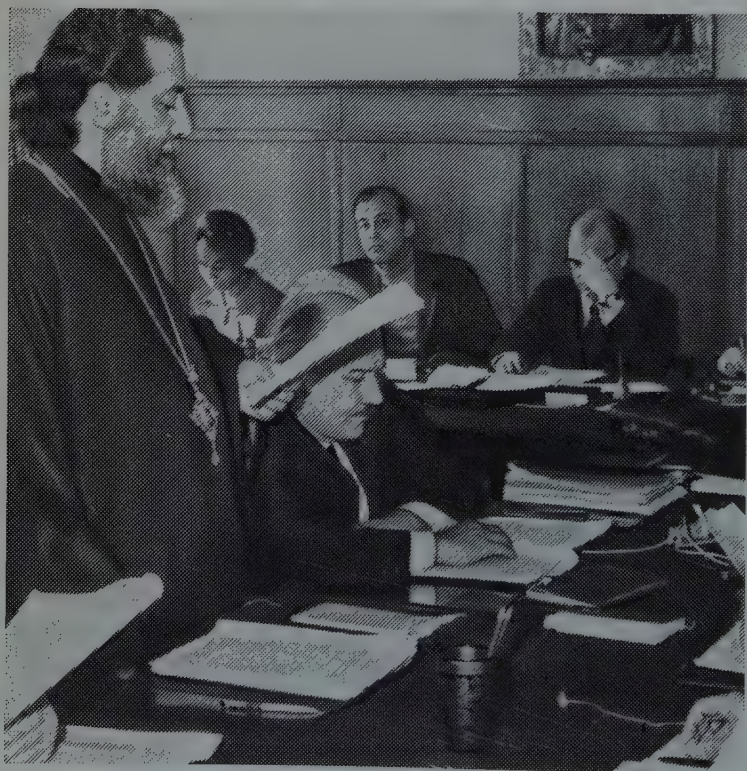
it was never distributed. In 1861 this translation was published in London with a few insignificant changes by the British and Foreign Bible Society.⁵

The 1820-1825 translation of the Octateuch was based on a combination of the Masoretic text (the Hebrew text in the form it took in the 6th-10th centuries) and the Septuagint (LXX) (a Greek translation of the 3rd-2nd centuries B.C.). This translation into Russian does not always correspond to the Slavonic text, and in places it mani-



Patriarch Pimen with pilgrims from the Patriarchal Podvorye in Tokyo (above) and a delegation of the Autonomous Orthodox Church of Japan (below) at the Moscow Patriarchate, May 13, 1975





In preparation for the WCC General Assembly representatives of the World Council of Churches and United Methodist Church met from April 21 to 25, 1975, in Leningrad. Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, making introductory speech (above) and Metropolitan Iliya of Sukhumi and Abkhazia (Georgian Orthodox Church), presenting report (below)

Глава XX.

1. И завѣщалъ Богъ всѣ эти слова, говоря:
2. „Я, Господь — Богъ твой, Который вывелъ тебя изъ земли Египтянь.
3. Да не будетъ у тебя другихъ боговъ — Мнѣ въ лице.
4. Не дѣлай себѣ истукановъ и никакого изображенія того, что въ воздухѣ, сверху, или что на землѣ, низу, или что въ водѣ, ниже земли.
5. Не поклоняйся имъ, и не служи имъ, ибо Я — Господь, Богъ твой, Богъ ревнитель, воспоминающій неправоту отцевъ на сыновьихъ, на внукахъ и на правнукахъ, изъ ненавистниковъ Моихъ;
6. И творящій милость на тысящахъ, ради любящихъ Меня, и ради соблюдающихъ заповѣди Мои. С.
7. Не произноси имени Господа, Бога твоего, по пустому! Ибо Господь не очиститъ того, кто произнесетъ имя Его по пустому. II.
8. Воспомяни день субботы, дабы освящать его.

9. Шесть дней работай, исполняя всѣ дѣла твои.

10. А седьмой день — суббота Господу, Богу твоему: не дѣлай никакого дѣла: ни ты, ни сынъ твой, ни дочь твоя, ни рабъ твой, ни рабыня твоя, ни скотъ твой и ни странникъ твой, что во вратахъ ¹⁾ твоихъ.

11. Ибо шесть дней Господь творилъ воздухъ и землю, море и все, что въ нихъ, а въ седьмой день почилъ; поэтому Господь благословилъ день субботы и освятилъ его. С.

12. Почитай отца твоего и мать твою, дабы продлились дни твои на землѣ, которую Господь, Богъ твой, даетъ тебѣ. С.

13. Не умерщвляй; С.

14. Не прелюбодѣйствуй; С.

15. Не кради; С.

16. Не возглашай на ближняго твоего свидѣтельства ложнаго. С.

17. Не пожелай дома ближняго твоего. С. Не пожелай жены ближняго твоего, ни раба, ни рабыни его, ни вола и ни осла его, и ничего, что у ближняго твоего.“ II

III. 2. Translation of the Octateuch, 1825

ts the obvious influence of new western translations.

From 1825-1836 Pavsky translated these Old Testament books that follow from the Octateuch. Twice—in 1839 and 1841—his translations were lithographed, and in 1861-1863 they were published in St. Petersburg in the magazine *Dukh khristianina* (“The Spirit of the Christian”). Pavsky based his translations only on the Masoretic text.

In 1834 the famous missionary to the Far East, Archimandrite Makariy (real name Mikhail Yakovlevich Khkharev, 1792-1847) began the translation of the Old Testament from the Masoretic text making use both of the 1800-1825 translation of the Octateuch and of Pavsky's translation. Archimandrite Makariy's translation was published in Moscow in 1860-1867 in the magazine *Pravoslavnoe obozrenie* (“Orthodox Review”).

In 1856-1859 the Holy Synod adopted official resolutions on the necessity of renewing work on the Russian translation of the Bible and on the publication in its journals of old and new translations by various individuals. After this many people started to translate the Old Testament in Russia. We should first note that from 1860 a special commission of the St. Petersburg Theological Academy, which included Professor Evgraph Ivanovich Loyagin of the academy (1822-1909), Daniil Avraamovich Khvolson (1819-1911), Moisei Aleksandrovich Golubev (1824-1869) and the famous historian Pavel Ivanovich Savvaitov (1815-1895), worked on a translation of the Old Testament. The translation made by this commission (which was based on the Masoretic text, but made use of the Septuagint as well) was published piece by piece in St. Petersburg in 1861-1870 in the form of supplements

Х.

Начальнику хора. Давидовъ.

На Господа уповаю; для чего вы говорите душѣ моей: „депи на гору, какъ птичка; 2. Ибо вопль нечестивые, напѣли лукъ, стрѣлу свою приложили къ тетивѣ, чтобы изъ темныхъ *лбѣтъ* стрѣлать въ правыхъ сердцемъ.

3. Когда разрушены основанія, что дѣлать праведнику?“

4. Господь во святомъ чертогѣ Своемъ, престолъ Господа на небесахъ; очи Его зрѣтъ; вѣжди его испытываютъ сыновъ человеческихъ.

5. Господь испытываетъ праведнаго; а нечестиваго и любящаго припѣснять ненавидитъ душа Его.

6. Дождь прольетъ Онъ на нечестивыхъ горящіе угли, огонь и сѣру; и палящій вѣтръ ихъ доля изъ чаши;

7. Ибо Господь праведенъ, любитъ правду; лице Его увидятъ праведники.

ГЛАВА XX.

Изрекъ Богъ (къ Моисею) всѣ слова сѣи, говоря:

2. Я Господь, Богъ твой, который вывелъ тебя изъ земли Египетской, изъ дома рабства.

3. Да не будетъ у тебя другихъ боговъ предъ лицемъ Моимъ.

4. Не дѣлай себѣ кумира, и ни какого изображенія того, что на небѣ вверху, и что на землѣ внизу, и что въ водѣ ниже земли.

5. Не поклоняйся имъ и не служи имъ; ибо Я Господь, Богъ твой, Богъ ревнитель, наказывающій дѣтей за вину отцовъ до третьяго и четвертаго *рода*, ненавидящихъ Меня,

6. И творящій милость до тысячи родовъ любящимъ Меня и соблюдающимъ заповѣди Мои.

7. Не произноси имени Господа, Бога твоего, напрасно; ибо Господь не оставитъ безъ наказанія того, кто произноситъ имя Его напрасно.

8. Помни день субботній, чтобы святить его.

9. Шесть дней работай, и дѣлай (въ нихъ) всякія дѣла свои;

to the magazine *Khristianskoe chtenie* ("Christian Reading") and as separate issues. The text of the Octateuch in this translation differs from that of the 1820-1825 translation. By order of the Synod, the St. Petersburg Academy Commission's translation was revised from 1867 by the Kiev, Moscow and Kazan theological academies. The main result of this revision was the introduction into the Russian text of translations of all those parts in which the Septuagint differed from the Masoretic text. After this the translation was printed in instalments in 1868-1875 (still without parallel passages

III. 3. Archpriest G. Pavsky's translation (Top left)

III. 4. The Synodal edition of the Bible. Vol. 1. St. Petersburg, 1868

10. А день седмый суббота Господу, Богу твоему: не дѣлай въ оный ни какого дѣла ни ты, ни сынъ твой, ни дочь твоя, ни рабъ твой, ни рабыня твоя, ни (волъ твой, ни оселъ твой, ни всякій) скотъ твой, ни пришлецъ, который въ жилищахъ твоихъ.

11. Ибо въ шесть дней создалъ Господь небо и землю, море и все, что въ нихъ; а въ день седмый почилъ. По сему благословилъ Господь день субботній и освятилъ его.

12. Почитай отца своего и мать свою, (чтобы тебѣ было хорошо и) чтобы продлились дни твои на землѣ, которую Господь, Богъ твой, даетъ тебѣ.

13. Не убивай.

14. Не прелюбодѣйствуй.

15. Не крадь.

16. Не произноси ложнаго свидѣтельства на ближняго твоего.

17. Не желай дома ближняго твоего; не желай жены ближняго твоего, (ни поля его), ни раба его, ни рабыни его, ни вола его, ни осла его, (ни всякаго скота его,) ни чего, что у ближняго твоего.

- 1 **20.** И говорилъ Богъ всѣ слова эти, говоря :
- 2 “Я Сущій, Богъ твой, который вывелъ тебя изъ Мицраїима, изъ дома рабства.
- 3 Не должно у тебя быть боговъ другихъ предъ лицемъ моимъ.
- 4 Не будешь ты дѣлать себѣ изваяній и всякихъ подобій, того что въ небесахъ вверху, и того что въ землѣ внизу, и того что въ водахъ и подъ землею. Не долженъ простирается ты имъ и не долженъ служить имъ ; ибо я Сущій, Богъ твой, Сильный - Ревнивый, посѣщающій беззаконіе отцовъ на дѣтяхъ, на третьемъ и четвертомъ
- 6 родѣ ненавидящихъ меня, и дѣлающій добро тысячамъ родовъ любящихъ меня и хранящихъ повеленія мои.
- 7 Не долженъ ты употреблять имени Сушаго, Бога твоего, понапрасну. Ибо непочтеть Сущій невиннымъ того, кто употребляетъ имя его понапрасну.
- 8, 9 Помни день Отдыха, чтобъ святить его. Шесть дней можешь
- 10 работать и дѣлать всякое дѣло твое ; день же седмый—Отдыхъ Сущему Богу твоему. Не долженъ ты дѣлать никакого дѣла, ни ты, ни сыновья твои и дочери твои, ни слуги твои и служанки твои, ни скоть твой, ни гость твой, кто только въ воротахъ твоихъ.
- 11 Ибо шесть дней дѣлалъ Сущій небеса и землю, море и все что въ нихъ, и пересталъ въ день седмой ; потому благословилъ Сущій день Отдыха и освятилъ его.
- 12 Почитай отца твоего и мать твою, чтобъ могли продолжиться дни твои на почвѣ, которую Сущій, Богъ твой, далъ тебѣ.
- 13 Не будешь ты убивать.
- 14 Не будешь ты красть.
- 15 Не будешь прелюбодѣйствовать.
- 16 Не будешь ты свидѣтельствовать о товарищѣ твоёмъ ложнаго.
- 17 Не будешь ты завидовать дома товарища твоего ; не будешь ты завидовать жены товарища твоего, ни слуги его, ни служанки его, и скота его ; не будешь завидовать ничего, что у товарища твоего.”

III. 5. Vadim's translation. London, 1860

an indication of the readings used (churches) ⁶ (III. 4), and subsequently included in the first full Russian Bible, published under the auspices of the Synod for the first time in 1876 and since then many times reprinted both in Russia and abroad. Of these reprints we should lay special emphasis upon the first to be made in the reformed Russian orthography, published by the Baptists in Leningrad in 1925-1926, and two publications by the Moscow Patriarchate, in 1956 and 1968 ⁷ the latter containing several extremely useful appendices for the reader, like chronological tables, maps, and so on).

From 1861-1864 the “Studies of the Kiev Theological Academy” published a translation of some of the books of the Old Testament made by the academy's professor, Mikhail Spiridonovich Gulyaev († 1866). From 1869 the same journal published translations of several of the books of the Prophets. In the 1860's other translations of separate books from the Old Testament were also printed.⁸

The 1850s-1870s were similarly marked by increased activity in translation and publication of the Old Testament in Russian abroad. In 1858 a translation of the Song of Songs into

ГЛАВА XX.

Потомъ изрекъ Богъ [къ Моисею] всѣ слова сіи, говоря:

2. Я Іегова, Богъ твой, Который вывелъ тебя изъ земли Египетской, изъ дома рабства.

3. Да не будетъ у тебя другихъ боговъ предъ лицомъ Моимъ.

4. Не дѣлай себѣ кумира, и никакого изображенія того, что на небѣ вверху, что на землѣ внизу, и что въ водѣ, ниже земли.

5. Не поклоняйся имъ и не служи имъ; ибо Я Іегова, Богъ твой, Богъ ревнитель, наказывающій за вину отцовъ дѣтей до претѣлаго и до чепвертаго рода, ненавидящихъ Меня,

6. И благоговорящій до пысачи родовъ любящимъ Меня и соблюдающимъ заповѣди Мои.

7. Не произноси имени Іеговы, Бога твоего, напрасно; ибо Господь не оставишь безъ наказанія того, кто произноситъ Имя его напрасно.

8. Помни день субботный, чтобы свято хранить его.

9. Шесть дней работай, и

дѣлай [въ нихъ] всякія дѣла свои:

10. А день седьмой суббота Іеговы, Богу твоему: не дѣлай [въ онъ] никакого дѣла ни ты, ни сынъ твой, ни дочь твоя, ни рабъ твой, ни раба твоя, [ни волъ твой, ни осель твой, ни всякой] скотъ твой, ни пришлецъ, который въ жилищахъ твоихъ.

11. Ибо въ шесть дней Господь создалъ небо и землю, море и все, что въ нихъ: а въ день седьмой почилъ. Посему благословилъ Господь день субботный и освятилъ его.

12. Почитай отца твоего и мать твою, [чтобы тебѣ было хорошо и] чтобы продлились дни твои на [доброй] землѣ, которую Господь Богъ твой даетъ тебѣ.

13. Не убивай.

14. Не прелюбодѣйствуй.

15. Не крадь.

16. Не произноси ложнаго свидѣтельства на ближняго твоего.

17. Не желай дома ближняго твоего; не желай жены ближняго твоего, [ни поля его], ни раба его, ни рабы его, ни вола его, ни осла его, [ни всякаго скота его,] ничего, что у ближняго твоего.

III. 6. L. Mandelstam's translation. Berlin, 1862

many languages, including Russian,⁹ from the Masoretic text, was published in London at the instigation of the French linguist Prince Louis-Lucien Bonaparte (1813-1891), Napoleon's nephew. In 1860 the same city saw the publication in four parts with consecutively numbered pages of the translation from the Masoretic version of the Pentateuch made by someone who concealed his identity beneath the pseudonym "Vadim".¹⁰ This translation is distinguished by its extremely literal renderings of the original (III. 5).

One of the members of the St. Petersburg Theological Academy Commission, D. A. Khvolson, continued with the help of P. I. Savvaitov throughout the 1860's-1870's to work, using only the Masoretic text, on the translation into Russian of several canonical books (mostly the Prophets) from the Old Testament that had been started by the academy's professor, Vasiliy Andreyevich Levinson († 1869) at the instigation of the British and Foreign Bible Society (which adhered strictly to its principles of publishing only

20. 1. И говорилъ Богъ всѣ слова сии, сказавъ: 2. Я Господь Богъ твой, который вывелъ тебя изъ земли Египетской, изъ дома рабства². 3. Да не будетъ у тебя боговъ другихъ сверхъ Меня. 4. Не дѣлай себѣ изваянія и никакого изображенія того, что на небѣ вверху и что на землѣ внизу и что въ водѣ подъ землею. 5. Не поклоняйся имъ и не подчиняйся имъ⁴, ибо Я, Господь Богъ твой, Богъ ревнующій, карающій за вину отцовъ дѣтей третьяго и четвертаго рода ненавидящихъ Меня¹. 6. И творящій милость до тысячныхъ родовъ любящимъ Меня и соблюдающимъ заповѣди Мои. 7. Не произноси имени Господа Бога твоего попусту², ибо не пощадить Господь того, кто произносить имя Его попусту. 8. Помни день субботній, чтобы святить его. 9. Шесть дней работай и дѣлай всякое дѣло твое. 10. День же седьмой, суббота Господу Богу твоему, не дѣлай никакого дѣла ни ты, ни сынъ твой, ни дочь твоя, ни рабъ твой, ни рабыня твоя, ни скотъ твой, ни пришлецъ твой, который во вратахъ твоихъ. 11. Ибо въ шесть дней создалъ Господь небо, землю, море и все, что въ нихъ и почилъ въ день седьмой, посему благословилъ Господь день субботній и освятилъ его³. 12. Чти отца твоего и мать твою, дабы продлились дни твои на землѣ, которую Господь Богъ твой даетъ тебѣ¹. 13. Не убивай²; не прелюбодѣйствуй; не кради; не отзывайся о ближнемъ твоёмъ свидѣтельствомъ ложнымъ. 14. Не домогайся дома ближняго твоего, не домогайся жены ближняго твоего, ни раба его, ни рабыни его, ни вола его, ни осла его, ни чего, что у ближняго твоего. 15. А весь народъ

כ * וידבר אלהים את כל הדברים האלה לאמר: ׀ אֲנִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: ׀ לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנָי: ׀ לֹא-תַעֲשֶׂה לְךָ פֶסֶל וְכָל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאֶרֶץ מִתְּחַת וְאֲשֶׁר בַּמַּיִם מִתְּחַת לָאֶרֶץ: ׀ לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה אֱלֹהֶיךָ אֵל קַדֹּשׁ פֶּקֶד עֹן אָבֹת עַל-בָּנִים עַל-שְׁלֵשִׁים וְעַל-רִבְעִים לְשָׁנָי: ׀ וְעָשֵׂה חֶסֶד לְאֵלִים לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי: ׀ לֹא תִשָּׂא אֶת-שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִגְדֹּל יְהוָה אֵל אֲשֶׁר-יִשָּׂא אֶת-שֵׁמוֹ לְשׁוֹא: ׀ פ * זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: ׀ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכְתְּךָ: ׀ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָל-מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֶמְתְּךָ וְגִדְּךָ אֲשֶׁר בִּשְׁעָרֶיךָ: ׀ כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: ׀ כ * כִּבְדֹּר אֶת-אָבִיךָ וְאֶת-אִמְּךָ לְמַעַן יֵאָרְכֶּךָ יְמֶיךָ עַל הַבְּרָכָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לְךָ: ׀ י * לֹא תִרְצַח ׀ לֹא תִנָּאֵף ׀ לֹא תִגְנֹב ׀ לֹא-תַעֲנֶה בִרְעֹךָ עַד שֹׁקֶר: ׀ ד * לֹא תִחַמֵּד בֵּית רֵעֶךָ ׀ לֹא-תִחַמֵּד אִשְׁתִּי רֵעֶךָ וְעַבְדּוֹ וְאִמְתּוֹ וְשִׁדְּוֹ וְחִמּוֹ וְכָל אֲשֶׁר לְרֵעֶךָ: ׀ פ * שְׂבִי יוֹם וְכָל-הָעָם רֹאִים אֶת-

III. 7. O. Steinberg's edition, Vilna, 1899

anslations of the canonical books on the Masoretic text). The society started the publication of Levinson's and Khvolson's translations in London in 1866 in the form of separate issues¹¹ and completed it in 1875. On this translation of the Pentateuch and the historical books issued by the St. Petersburg Academy Commission, was based the Russian Bible without the non-canon-

cal books that the society published in Vienna in 1877.¹² The text of this part was also printed abroad, parallel with the Masoretic text,¹³ for the use of Russian Jews.

The canonical books of the Old Testament from the Masoretic text alone (a revised version of the translation by the St. Petersburg Academy Commission, where almost all those parts which appear only in the Septuagint

were excluded) were printed first in Russia as part of the Russian Bible without the non-canonical books published in five issues in 1881-1882.¹⁴ A one-volume edition of this Bible was published later both in Russia¹⁵ and abroad.¹⁶

In the second half of the 19th and beginning of the 20th centuries several word-for-word Russian translations of various parts of the Old Testament were made from the Masoretic text for Russian Jews. Leon Iosifovich Mandelstam, for instance, (1819-1889) who worked in the Russian Ministry of Public Education, published a translation of the Pentateuch in Berlin in 1862. The language of this translation was very different from that of the Synodal edition (III. 6). In 1872 a new edition of this translation, parallel with the Masoretic text, was published.¹⁷ Mandelstam also made a translation of the Psalms.¹⁸ Aaron-Iliya Pumpiansky (1835-1893) published his translation of the Psalms (Warsaw, 1872) and of the Proverbs (St. Petersburg, 1891), parallel with the Masoretic text. In 1875 a translation of the Pentateuch parallel with the Masoretic text was published by I. G. Gerstein and L. O. Gordon. The Hebrew scholar Ioshua (O. N.) Steinberg (1830-1908) published an annotated translation of several Old Testament books, also parallel with the Masoretic text (the Pentateuch in 1899,¹⁹ Joshua and Judges in 1906, and so on), in Vilna. In Steinberg's translations the language is close to that of the Russian text in the Synodal edition of the Bible (III. 7). Other translations of various parts of the Bible, intended for the use of Russian Jews, were also published.

Russian translations were also published in the second half of the 19th century and beginning of the 20th that were based entirely on the Septuagint. In 1874-1875, a translation of the Psalms from the Septuagint made by the famous Church historian and orientalist Bishop Porfiri (secular name Konstantin Aleksandrovich Uspensky (1804-1885) (III. 8) was published first in the "Studies of the Kiev Theological Academy" and later separately in St. Petersburg.²⁰ At the beginning of the 20th century translations of

several Old Testament books from the Septuagint made by Professor Pave Aleksandrovich Yungarov (1856-1922) of the Kazan Theological Academy were published both in the journal *Pravoslavny Sobesednik* ("The Orthodox Companion") and as separate issues.

We should also mention that at the end of the 19th and beginning of the 20th century translations of separate books from the Old Testament appeared in various research works by Russian Bible scholars.²¹

At the present time work is continuing in the Russian Orthodox Church on a Russian translation of the Old Testament. In 1968, for instance, Bishop (now Archbishop) Pitirim of Volokolamsk published an annotated version of the Hexapsalmos translated from the Septuagint according to the Slavonic translation.²²

KONSTANTIN LOGACHEV

NOTES

¹ *Notes Leading to a Fundamental Interpretation of the Book of Genesis, Including a Translation of Said Book into the Russian Language*. Published by decision of the commission for theological schools. Second, revised edition. St. Petersburg, 1819.

² *The Book of Praises or the Psalms in Russian*. First edition. Published under the auspice of the Russian Bible Society, St. Petersburg, 1822.

³ Cf., for instance, *the Psalms or Book of Praises in Russian*, Leipzig, 1852; London, 1855 (in one volume together with the New Testament, paginated separately).

⁴ Only a few copies have survived from an edition which was almost totally lost (424 pp.) no title page.

⁵ *The Bible. Eight Books from the Old Testament. The Pentateuch, Joshua, Judges and Ruth*. London, 1861 (in Russian).

⁶ *Holy Writ of the Old Testament in Russian Translation*, St. Petersburg, 1, 1868; 2, 1869; 3, 1872; 4, 1875. Published with the blessing of the Holy Synod.

⁷ *The Bible, or Holy Writ of the Old and New Testaments, in Russian Translation, with Parallel Texts and an Indication of Those in Use in Churches*. Published by the Moscow Patriarchate, Moscow, 1956, with the blessing of His Holiness Patriarch Aleksiy of Moscow and All Russia. *The Bible. Holy Writ of the Old and New Testament*. Published by the Moscow Patriarchate, Moscow, 1968, with the blessing of His Holiness Patriarch Aleksiy of Moscow and All Russia. Taken from the Synodal edition of 1912.

⁸ Cf., for instance, *the Book of Ecclesiasticus (The Wisdom of Jesus the Son of Sirach)*. Russian translation with a short note of explanation. St. Petersburg, 1859; Second edition with a revised explanation, St. Petersburg, 1860; *The Book of Job in Russian with a Note of Explanation*, Vyatka, 1860. Second edition, Vyatka,

. For translations from this period see also Chistovich, *The History of Translations of Bible into Russian*. Second edition, St. Petersburg, 1899; and P. Yungevov, *A General Historical and Critical Introduction to Holy Writ of the Old Testament*. Second edition, Kazan, 1900, pp. 448—472.

The Book of a Thousand Tongues. Revised edition. United Bible Societies, 1972, pp. 7, 374 (English).

The Bible. Holy Writ of the Old and New Testaments. Translated from the Hebrew Text without Additions to the Original and Regardless of the Changes to be Found in the Greek and Slavonic Translations. The Old Testament. First part comprising the Law or the Pentateuch. Translated by "Vadim", London, 1860 (in Russian).

The Book of Proverbs of Solomon, Translated from the Hebrew Text and Published by the British and Foreign Bible Society. London, 1866. *The Book of the Prophet Isaiah*, London, 1866; *The Book of the Prophet Jeremiah*, London, 1867; *The Book of the Prophet Ezekiel*, London, 1867; *The Book of the Prophet Daniel*, London, 1868; *Books of the Twelve Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi*, London, 1868 (all in Russian).

Holy Writ of the Old and New Testaments, published by the British and Foreign Bible Society, Vienna, 1877, (The Old Testament part of the volume, paginated separately); *The New Testament of Our Lord Jesus Christ*. Vienna. Published by the society, 1877 (the New Testament part of the volume, paginated separately).

Holy Writ of the Old Testament, translated from the Hebrew. For the use of Jews. Vol. I, Vienna, 1877; Vol. II, Vienna, 1888 (in Russian).

Holy Writ of the Old Testament, translated from the Hebrew. Genesis, Exodus, Leviticus, Numbers, Deuteronomy. St. Petersburg, printed by the Synod printers, 1882, by permission of the Holy Synod, for the British Bible Society; *Holy Writ of the Old Testament... Joshua, Judges, Ruth, Kings, Chronicles, Ezra, Nehemiah, Esther*. St. Petersburg, 1882... *Holy Writ of the Old Testament... Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon*. St. Petersburg, 1882... *Holy Writ of the Old Testament... the Prophets: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*. St. Petersburg, 1882... These four editions paginated consecutively. The edition containing the New Testament was printed a year later, and is paginated separately. (*The New Testament of Our Lord Jesus Christ in Russian*, St. Petersburg, printed by the Synod printers, 1881, with the blessing of the Holy Synod in Russian).

¹⁵ Cf., for instance, *The Bible. The Canonical Books of the Old and New Testaments of Holy Writ*. In Russian, with parallel passages. Petrograd, 1917. Published with the permission of the Holy Synod by the British and Foreign Bible Society (the Old Testament part paginated separately). *The New Testament of Our Lord Jesus Christ in Russian Translation*. Petrograd, 1917. Published with the blessing of the Holy Synod (the New Testament part paginated separately).

¹⁶ Cf., for instance, *The Bible. The Canonical Books of the Old and New Testaments of Holy Writ*. Translated into Russian, with parallel passages. Including a short biblical index. Russian Missionary Society, London, Chicago, Berlin, Warsaw, Petrograd, Moscow, 1923. Published with the blessing (sic!) of the Holy Synod (the Old Testament part paginated separately). *The New Testament of Our Lord Jesus Christ, translated into Russian*, Russian Missionary Society, London... 1923. From the edition published with the blessing of the Holy Synod (the New Testament part paginated separately). *The Bible Companion*. Explanations and illustrations for the study of the Bible. Compiled by Vasilii Malov from various sources. First edition. Russian Bible Society. London, Chicago, Petrograd, Warsaw, Berlin, Moscow, Kiev, 1923 (the part containing the appendix paginated separately). All in Russian.

¹⁷ *The Torah, i. e., the Law, or the Pentateuch*. A literal translation by L. I. Mandelstam, Candidate of the University of St. Petersburg. For the use of Russian Jews. Berlin, 5631/1871 (in Russian).

¹⁸ *The Bible, i. e., the Pentateuch, the Prophets and the Hagiographa*. A literal translation from the original by L. I. Mandelstam, Candidate of the University of St. Petersburg. The Psalms. For the use of Russian Jews. Berlin. 5625/1865 (in Russian).

¹⁹ O. N. Steinberg, *The Pentateuch*, with a literal Russian translation. Parts 1 and 2, Vilna.

²⁰ Bishop Porfiry, *The Psalms, translated into Russian from the Greek*. Second edition, St. Petersburg, 1906.

²¹ For translations dating from the second half of the 19th century and beginning of the 20th, see I. A. Chistovich, *op. cit.*, P. Yungevov *op. cit.*, and N. Glubokovsky, *The Slavonic Bible*, an anthology published in honour of the 70th birthday of Professor L. Miletich (1863—1933). Sofia, 1933, pp. 333—349 ("Sbornik v chest na prof. L. Miletich za sedem setgodishnata ot rozhdenieto mu").

²² "The Hexapsalmos". *The Journal of the Moscow Patriarchate*, 1968, pp. 64—68 (appendix to article by P. V. — sky "The Meaning and Composition of the Hexapsalmos," *Ibid*, pp. 62—64 [in Russian]).

The Way to the Kingdom of Heaven

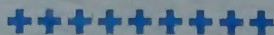
6) We should note that *for the true Christian nothing that is considered truly useful and just is an obstacle*. Such, for instance, is the virtue of *assiduousness* which not only is no hindrance to the salvation of your soul but even a help towards this. We know that *sloth is the mother of all vices*; why, for instance, do people become drunkards? From *slothfulness*. And who are the robbers and bandits? The *slothful*. We may even assert that he who does nothing and is engaged in nothing, however good he might seem, is a bad Christian and a bad citizen. And if he is not a great sinner, it is only through special God's Providence. Therefore be assiduous and make a habit of work; labour and work, and do all that is useful and needs to be done in your household, and do your duty by your country. If sloth is the mother of all vices, then assiduousness may be called the father of all virtues. *In the first place* this is because an assiduous man commits less sins, because he has less time not only to do evil, but even to think evil thoughts, because he is either working or fulfilling his duties, or concerned with his salvation and his Christian responsibilities. *In the second*, he who is in the habit of being assiduous will be readier to follow the path to the Kingdom of Heaven than he who leads a slothful life. And the assiduous man will find the going easier than the slothful one, so that it is always and everywhere a good thing to be assiduous. But in order to be so, you must accustom yourself to work from your very childhood.

7) There is another virtue as useful as assiduousness, a virtue which we must learn and make a habit of even earlier than love of work—*patience* or *forbearance*. Patience is useful everywhere and at all times, but for him who would enter the Kingdom of Heaven, it is the most needed of all the virtues:

without it he will not succeed in taking a single step along the way, because every step we take will be difficult, rough and thorny. And so, accustom yourself to patience, at first bodily and then spiritual, and then it will be easier for you to be not only an assiduous member of society, but also a good friend, a good master, a good citizen and a good Christian.

And so, brothers, this is all that I can tell you of the way to the Kingdom of Heaven. I will only add that the man who follows this path diligently will be rewarded seventy times seven even in this life for all his labour and sorrow for each victory over himself, for self-denial, for each good act, and even for every good intention and desire. For there is no telling or imagining what awaits him beyond. And so, brothers, do not hang back and do not be afraid to follow after Jesus Christ. He is our strong Helper, follow Him, hurry and do not tarry, go while the gates to the Kingdom of Heaven are still open to you, and your Heavenly Father will come out to meet you on the way, embrace you, array you in the finest garments, adorn you with a ring and lead you in to His dwelling, where He and all the holy prophets, the apostles, the saints, the martyrs and all the righteous are gathered together, and where you will find eternal and true joy. But if the gates of the Kingdom of Heaven are closed against you, i. e. if you die without repentance and without good deeds, however you desire and strive to enter, you will not be let in. You will knock at the gates and say: *Lord, open to us! We know Thee, we have been baptized in Thy Name, we have been called by Thy Name, and in Thy Name have accomplished wonders*. But Jesus Christ will answer: *I know you not, you are not Mine; depart from Me into everlasting fire, prepared for the Devil and his angels, where there shall be wailing and gnashing of teeth*.

Conclusion. For the beginning see JMP No. 4.





THE HOLY PREPODOBNIYE FATHERS OF RADONEZH,
whose relics rest at the Trinity-St. Sergiy Lavra

A 19th century Icon

